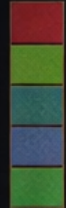




GA-DNA



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RELIQUIAE TENEBRAE - - TENEBRAE GNOSTICAE - PROJECT ANGELBOOK - VOLUME XII - PART 9



EZEKIEL REDIK YARBROUGH

Reliquiae Tenebrae – Tenebrae Gnosticae
– Project AngelBook – Volume XII – Part 9
By Ezekiel Redik Yarbrough (DBM
ECLIPZE)

Liminal Archivist's Note

On the Preservation of Distorted Gnosis and the Dying Digital Veil

There is a strange ache that comes from spending all day in the ruins of spiritual memory.

Fifty books made in one day—an inhuman output—should feel like a triumph. But when the source material is splintered, hostile, and drenched in egoic inversion, what remains is not pride... but hollowness.

This volume, like many in this phase, is not composed of my own words.

It is an act of preservation, not expression.

It is a documentation of liminal knowledge, scraped from a dying web—the final breath of spiritual forums, parapsychology ephemera, early occultist blogs, and yes, even the darker corridors of modern satanic movements.

And herein lies the tension:

Much of what is presented under the name Satanism is a distorted half-truth.

It correctly identifies that Yahweh is not the Most High, and in this way, it mirrors certain Gnostic insights—

but then it derails into ego exaltation, materialism, and psychic hostility. It gets halfway to freedom... and then builds a new prison out of flame and shadow.

And yet—

amidst the mockery, venom, and inversions,

there are real spiritual technologies embedded in the code.

Meditation techniques, psychic development maps, astral awareness, breath control, and ritual frameworks.

Not all of it is corrupted.

Some of it is usable tech.

Some of it may be ancient... wearing a new mask.

So I do not endorse what is preserved here.

But I also refuse to let it vanish into untraceable digital decay.

This is an act of containment as much as curation.

I name this phase liminal, because I know it will not last.

There is only so much of the old internet left to preserve.

Only so much unindexed gnosis hiding behind broken blog links and .org forums that haven't been cached since 2012.

When this phase ends, and I return to creation, I will draw from this tomb of fragments with clarity and discernment.

But for now, I am the one who stands in the gateway—

Archiving the bones, sealing the jars, lighting one gold-lettered candle above a chamber of shadows.

To the reader: proceed with awareness.

This is not scripture.

This is sediment.

It is archived because it is dangerous.

And dangerous knowledge, when preserved with respect, often becomes a mirror for deeper truth.

—Ezekiel Redik Yarbrough

Liminal Phase – Discretio Luminis

Improvisation

Often a magician may perform an impromptu casting, in which a spell was required in the heat of the moment with no preparation involved. An example of such a time would be hearing that your brother or sister was just kidnapped, and you immediately felt lead to cast a spell for the punishment of the kidnappers and the safe, swift return of your sibling.

However, such a dire situation is typically not the case. It may be a hot summer day(which if you live in Florida like myself, you understand the hardships of), and you'd simply like a firm gust of wind, or maybe even a good rain within the next few days. Instead of going inside and spending the time of creating a spell, you simply improvise a verbal spell on the spot. Staying with the rain example, one may say:

"Spirits of the air and water, unite!
Paralda and Tritone, masculine of air and feminine of water,
I appeal to thee! Turn your ears and here my petition! Turn your eyes and see me!
Sylphs of air, Undines of water, I speak out to thee!
Move swiftly to my position! Come hither soon to me.

Dance about, ye graceful Sylphs, up in the sky above,
Come to me, ye beautiful Undines, and let the Sylphs sweep you up in your love.
Go into the skies and dance merrily high,
Embrace and then bring into being.
Rain I ask of you, spirits of water and air, above and below unite in the heavens!
From the Floodgates let the soothing waters rush forth and baptize this land.
Bless this place with the water of life, and let the sweet drops of heavenly nectar sprinkle
unto this land from the trees and the clouds, spreading across the earth, and satisfying
the hard sweaty hands of the Gnomes and their king.

Let farmer be satisfied, worker be glad.
Let brown earth turn green, and let rain be had!"

Now this was, of course, written from the paradigm of a summoner, and a hermetic one at that. However, I believe it serves its purpose as an example, being as I made it up as I typed it, not previously thinking about what could compose it. As a result, its no doubt a little sloppier than the typical Constructed Spell. However, what is important is that it carries with it your resounding intent, vibrating unto the universe your wishes.

Once you've decided to do a little spell, you may wish to look around for anything you may be inclined to incorporate before actually beginning the spell. For example, in the case of the latter, I may choose to grab a bottle of water quickly(or perhaps I'm carrying a cup of water as it is), dip my hands into it, and cast sprinkles of the water into the air throughout the spell. Then, at the end, I would toss the complete remainder of the water left in the cup into the air, and focus it hitting the ground as water. This is the simple process of homeopathic magic, in which the magician is creating a simulation of what he wishes to happen, in this case an imitation of rain.

Concerning the end of a spell, one may wish to add a specific ending so as to signify soundly to yourself and the universe that the spell has ended, and to, in one closing phrase, dispense all the energy which has been built up throughout the spell. Common endings for spells are: As I say so shall it be, so mote it be, amen, amen and amen, thine will be done not mine, and my will be done. As can be seen from the previous examples, religious affiliation or spiritual belief may play a role in the ending of the spell.

You may also have noticed that, while parts of it can be uttered in rhythmic accordance, most of it did not rhyme. Why? Quite simply, spells do not rhyme. In fact, the only paradigm within which you will usually find rhyming spells is the wiccan one, simply because Gardner strongly emphasized the mind set that proper rhythm can put the magician in. Most spells outside of the Wiccan practices will not be rhyming, and instead of being called spells, are usually referred to as prayers (and rightly so).

There is another aspect of improvisational spells, however, and it is not when you wish to perform a spell, but instead when you are called to. Such instances may be when you feel a sudden need to perform a luck spell for a friend, or a healing spell for an injured person you may or may not even know. These are identified as "having come from the heart." It is the finest form of improvisation, when the mind is not thinking about what is happening, but instead the heart/soul is speaking out that which must be said in order to properly vibrate the astral so as to bring about the desired result. After all, while our conscious minds may not know exactly how to create the most effective spell for the given situation, our subconscious minds often do. The best way to operate this function is to simply clear your mind and gather the words of your heart so that they manifest with your tongue as words. This is hard to describe to the average reader, but the meditating magician knows exactly that which I speak of.

Revelation

The last of the three main ways to create a spell is revelation. What do I mean by that? Well, if your spiritual views do not include within them the existence of spirits of higher orders of wisdom, then this part of the article is not for you (less you read it for edification of said matter). For those who adhere to the paradigm that spirits of superior wisdom, particularly in the occult matters, exist, then you will understand this part of the article.

Revelation, in this context, is essentially the divine conveying of information unto the magician, divine in this sense referring to anything which involves spirits. Specifically what I am speaking of is known by some as Divine Revelation, most often recognized as the conveying of "truths" from a god-head figure, an angel, or a devil, and perhaps displayed the most in the Old Testament of the Bible. It is not to be confused with prophecy, which is defined as the speaking of divine wisdom unobtainable by earthly means to the edification of others.

In magic, examples of Divine Revelation are The Lemegeton, the Ars Notoria, The

Sacred Magic of Abramelin the Mage, The Kaballah, and the Enochian works of John Dee, all of which contain specific ways to conjure spirits and apply their obedience towards the ends of carrying out a desired effect, ultimately the casting of a spell.

To receive a spell via Divine Revelation is a rare and beautiful thing. These are often the most powerful, yet most secret, of all spells one could ever cast. They come straight from the mouths of those who shall carry out the operations you desire, and therein speak with authority as to how that operation is best enacted on your end. Typically, however, it is very hard to understand that which is revealed, and the magician may spend months trying to decipher the words and symbols given unto him by the spirit-world, sometimes only to find that it was the twisted humor of a mischievous spirit. None the less, when the spells given are done within the light of truth, and received from a reliable source, the power the possessor can wield in the area the spell is designed for is often unmatched by all but the greatest magicians. This is all fine and well, being as it is typically only the greatest of magicians that such things are revealed to as it is.

Typically these spells are revealed as a collection of words and symbols, often to be written or inscribed upon a specific material. Unfortunately, it is more than often required that the magician first understand that which is involved in the symbols, which may take quite some research on the magician's part. It is not unusual for many of these symbols to be religiously significant to the magician, and for many of the words to be written in Enochian. If you are the fortunate receiver of such an obscure symbol, those are the first two things I would check: See if the symbols have religious significance, and if the letters are Enochian.

So how would we go about receiving an operation via divine revelation? In truth, the most effective ones are revealed to you without your previous seeking. However, there are certain ways to tap into those powers which would manifest via the movements of your hand that we call writing various magical symbols which would call forth the most potent powers of your subconscious, as well as those of the spirit(s) which revealed the symbol to you.

The easiest way to tap into the said levels of existence is via an altered state of mind, specifically that of gnosis, in which most automatic writing is done. My advice in this area is to spend much time doing three things: Meditating for clarity of mind, practicing inducing gnosis, and communicating with spirits on a fairly regular basis.

The Value of Magical Alphabets and Languages

"You will see in your ventures, perhaps, that there are many types of speaking and writing which have been labeled as magical within themselves. The most common examples of "magical" alphabets are Hebrew, Theban(also called the Runes of Honorius), Norse Runes, Malachim, Celestial, Ogham, the "Demonic Notches," Enochian, Angelic Script(which bares similarity to Enochian), Sanskrit, and the Magi Script, though I've surely forgotten a few. As for languages, there is most commonly

Hebrew, Latin, Pharsee, Enochian and Ouranian.

No doubt some of my readers are currently thinking to themselves “What fools would believe simple letters to be within themselves magical?” The answer? Fools who received such things from divine interaction (divine here pointing to anything of a higher frequency of existence). The most famous example of such revelation would be the studies of John Dee and Edward Kelly, whom channeled both the Enochian language and alphabet (*liber logoath) from a series of angelic contacts. Furthermore you have the Norse Runes, which Odin received after hanging nine days on Yggdrassil staring into the darkness of the universe with his spear, Gungnir, in his side, and which he in turn revealed to man via the Gotthi.

However, it surely can not be assumed that all magical alphabets are of some origin other than human. Let us take the Magi Script, for example, which is simply the ancient writing of that clan whom were the original magi, most likely with its origin in Persia, and therein having possibly spoken some ancient version of Pharsee. Such is simply human creation of characters for the relaying of ideas and thoughts on paper. The Phoenician alphabet, from which we get most of the English alphabet, is just as “magical” as the Magi Script on the outer layer, having been created by the minds of men. Another example is Ogham, which was simply a creative way to pervay messages from one Celtic clan to another via writing on trees without their enemies being able to decipher the messages therein.

Using previously provided information, the reader should be able to conclude that any power within such alphabets and languages stems directly from the human associations attached to them, and the connection to and calling upon of that complex thought matrix therein created. If you had already concluded such before I pointed it out, then excellent job, and it can be said that you have already benefited from this essay in some way. However, there is another face to the value of these magical means of broadcasting thoughts

This “other face” is the psychological viewpoint of what speaking such languages and writing such words does to your psyche, and therein your magic. I could say to you, “You shall find ruin in your house!”, and it would not only be fairly intimidating (assuming you knew I was a magician), but would also probably get the job done. However, doesn’t “Tui domus es in exitium!” sound more “mystical?” More authoritative and effective? Such is the mind set that using such languages will put you into. You truly feel more magical uttering them as your mind sharpens into your objective.

Crowley once said himself that in the thousands of different spells he had casted, the most effective of them were in different languages, and he acknowledged two reasons: The first being the inherent power of an untouched, or ancient language, which derives from the associations added to them, and the second being the mind set that properly, and enertiatically saying the spells in such a tongue induces.

There are, also, certain languages which have ONLY been used for ceremonial, magical, or spiritual purposes. These mostly fall under the Barbaric tongues, such as Enochian and Ouranian, as well as Hebrew(which is today usually only used by the rabbi when preaching, or when reciting the Torah). These are arguably the most potent means of reciting spells, if you choose to do so using a different language, especially if the fact that they are strictly used for magic is born in the mind of the orator.”

It here seemed necessary to revisit a part of my article “The Power of Words” for elaboration as to the value of using magical alphabets and languages in your spell construction. Apart from the fact that you are tapping into collective powers which have been added to the foundation of the words and letters themselves, you are also imbuing your spell with more potency due to the mind set that using such things puts the magician in. Making use of those languages and alphabets which are called magical in your operations will make you feel more legitimate in your workings, as well as give yourself a certain level of faith in the successful casting of your new spell, due to the idea that “that which is ancient has withstood the trial of time, and therefore has value.”

Litany

One common way of casting your intent(a spell) is via what is called litany. Litany is the rhythmic repetition of your intent, over and over and over, slowly putting you into an altered state of mind in which your wish travels further with more potency. An example of a litanic spell is as such:

“I am healthy
I am healthy
I am healthy
I am healthy
I am healthy, etc”

What is used is a simple, short phrase, easily remembered and spoken without having to think to remember what it was you just said. This way, the thought process of remembering the phrase and speaking it becomes intertwined, allowing for the continuous oration of your intent while your mind slowly drifts away into another state of consciousness. It can be used either as a self-affirmation, as a petition, or as a command. The latter was a self-affirmation, whereas a petition would be something like “Let it rain,” and a command would be “It will rain.”

Arguably the most well-known litany is that of the Catholic church, in which the “My father” and “Hail Marry” is spoken over and over as a repentance of sins.

Sigilization

A very common way of creating and casting a spell amongst Chaos Magicians is sigilization. Essentially an extremely simple process. First you take a statement of intent. To use an example from Spare’s Book of Love, we will go with “It is my will to

have the strength of a tiger.” From there, you take all spaces, vowels, and repeating letters out of the equation, giving you:

TSMWLHVNRNGF

So now what? Take that collection of letters, and organize it into a symbol. How? Think for yourself. Add them all together, perhaps using the T sideways with the S at the end, and the R on its back coming off of the T, etc. In the end, you should wind up with something interesting, to say the least.

At this point is where the magic actually begins. Take this symbol, perhaps written on a piece of paper, inscribed on a stone, etc, and focus completely on it, until nothing else exists for that moment. With it burning in your mind, begin to think strongly about what it is you wish to happen. See the words in your mind, your statement of intent and all emotions and thoughts attached to it, weaving around the sigil and fusing into it, until all that exists is a violently pulsating symbol within your mind.

Here, it is perhaps good to note that this is best done when in a state of exhaustion, either mental or physical(maybe even both), or in a state of inertial sensuality. There are several ways of attaining this mindset, the two which Spare favored being empowering the sigil at the height of an orgasm, and using what is known as the Death Posture before the empowerment. Other ways involve strenuous exercise beyond what your body can usually take, spinning in circles for a long time, or depriving yourself of sleep for a set amount of time. What this does is put you in a quazi-gnostic state, in which you are subconsciously focused, yet not fully at ease. As effective as this is(for I've used this approach many times with great effectiveness), I have found that with enough mental strength, a sigil can be empowered just as well in a state of calm-mindedness, focused on the goal. The benefit of the former is that you do not have as hard a time forgetting about the sigil, whereas in the latter you may be thinking about it for some time after the empowerment.

On that note, it is detrimental(in most cases) that you forget entirely about the sigil once it has been charged. Hide it, burn it, do something so that you'll never see it again(at least not until the operation has been completed). The reason for this is simply that you do not want to interfere with the sigil's work inadvertently.

Energy Casting

In this energy-model form of enacting the operations of a spell to begin, the magician makes use of his own will power in conjunction with the thought-influenced energy of the astral plane, while maintaining that thought itself manifests as energy there.

In this method of casting intent, the magician surrounds himself with a circle, either kept by visualization in his mind, or drawn and charged around him. This circle will serve two purposes, one being to keep energy out, and the other being to keep energy in, ultimately enclosing the magician in a capsule within which he can only be immersed

in his own thoughts and energies.

Once a circle is created, the magician turns his mind to a point upwards about a foot above his head. Using visualization, see a golden net of pure energy form and stretch so as to encompass the circumference of the inside of the circle. Once done, command this net to let through only raw, non-associated energy which you can mold to carry your intent. Focus on a point about a foot above that net, and visualize the very fabric of the space above it(yet within the circle) tearing apart and expanding, so as to create a direct hole into the astral level of thought and energy. Invite, by drawing energy to you, energies of that realm, and let your net(having all faith in its ability to carry out your command) separate all correspondences from those energies, so that all which passes the net to immerse you is raw, malleable energy. Once you have gathered a good deal of such energy, so that all space between the net and the ground is filled with it, close the hole you created via visualization.

At this point, begin to focus on your will and intent. Turn your mind inwards, letting it ponder only on this emanating thought. Vibrate it in your mind, and let the desire for your intent to be fulfilled course through your body, visualizing this desire as an energy itself. After a few minutes of such contemplation, visualize this thought-energy of yours being released from your mind and body, filled with the desire to fulfill your intent, and immersing itself into the raw energy around you, slowly making this energy take on your thoughts and wishes as well. Keep pushing your will and desire into the surrounding energy until all the original energy has assimilated your thoughts, and become an energy which carries only your will within it. A good way to do this is to visualize your thoughts and the raw energy as two different colors. Lets say your will is to be visualized as purple, and the raw energy as white. In this case, you should keep enforcing your will into the surrounding energy until it becomes light purple, and finally the same color purple as your will.

When the aforementioned has been sufficiently accomplished, turn to the net once more, and command it to let only that energy which you have infused, and which is below it, pass through it, and none of that energy which is above or from the astral. Then open the hole in the astral once more, as mentioned before, and push your intent-filled energy through the net and back into the hole, where it has been commanded to carry out your wish on the astral plane. Accordingly to its nature, the energy shall do just that.

Conclusion

I believe that what I have given here, in supplement to what I have provided in previous articles(as far as magic theory) should give you an understanding capable of producing your own “spells,” if you will. Simply remember one thing: That no matter how complicated you may make a spell, it is ultimately just a casting of your will. A projection of your intent designed to resonate on the astral plains, creating a ripple effect that will travel downwards, finally manifesting at its logical end-point: our manifest world.
Logged

<http://www.thedivinescience.org>
July 26, 2004, 08:18:30 PMReply #1
Samael
A Familiar Feature

Offline

Veritas Furniture
220
Karma:
1
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Spell Creation

A very interesting article -- however, I found it to be far too lengthy, and not concise enough. The fundamental elements of any spell are generally: energy + will + variable = magical feat. Anything beyond this can be regarded as the personal touch the magi. Three star rating.

Logged
July 26, 2004, 08:49:26 PMReply #2
Trowa
Veritas Moderator
Posts By Osmosis

Offline

558
Karma:
40
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Spell Creation

My views are in some ways opposite that of Samael's. This article gave many ways as to have your will manifest, and while to the very seasoned magician this article might sound "empty", it certainly contained lots of valuable information for the aspiring such as myself. Great job.

Logged
July 26, 2004, 10:03:45 PMReply #3
Prophecy
Teacher Emeritus
Posts By Osmosis

Offline

Theurgist

1237

Karma:

80

Personal Text

Veritas Teacher

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Spell Creation

Yes Sovereign, everyone has heard your equation 100 times over, and 100 times again. But you can't write much of an article about "energy + will + variable = magical feat," especially considering that will itself becomes energy on the astral plain, ultimately defeating the original need of adding energy unless it is for a boost.

Logged

<http://www.thedivinescience.org>

July 27, 2004, 11:50:28 AMReply #4

Rawiri

Veritas Teacher

[Posts By Osmosis](#)

Offline

Wandering Nomad

928

Karma:

41

Personal Text

Veritas Teacher

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Spell Creation

Nice article, perhaps a bit lengthy but definately a good read full of some facts and help, especially for people who are just getting interested in magic and want a strong foothold to grab onto

Logged

July 27, 2004, 12:29:33 PMReply #5

Adept

[Posts By Osmosis](#)

Offline

Posting chief

1145

Karma:

4

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Spell Creation

A very Nice article. I found it Informative. And with a nice lenght, Long enough to keep you ocupied, But not long enough to make you bord. Oh and I belive its "Our Father" Not "My Father". Well Done. ****

Logged

July 27, 2004, 04:05:38 PMReply #6

Samael

A Familiar Feature

Offline

Veritas Furniture

220

Karma:

1

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Spell Creation

The will is simply the driving force behind the energy – the factor which manipulates it – not the energy itself. Applying the volition upon reality would be more akin to Thaumaturgy and perhaps even Wishcraft; fair in its own right.

Logged

July 29, 2004, 07:28:19 PMReply #7

Rafnul!

Veritas Moderator

Posts By Osmosis

Offline

he-who-posts-lots

1084

Karma:

30

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Spell Creation

Overall well done. A few mistakes here and there... it's "Our Father" and "Hail Mary", but it will lead the reader in the right direction.

Logged

July 30, 2004, 08:25:29 PMReply #8

Tsumaru

Posts By Osmosis

Offline

1780

Karma:

0

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Spell Creation

I only skimmed parts of the article, but did read in depth the energy one (as it has been my primary interest in the past), and before I read the whole article and comment on it, I do have a question. Why is it that the will-infused energy must be put into the astral planes to do as intended, and not simply released into the world? Is it such that this energy can only effect the world via the AP, and not directly? =/

Logged

Quote from: Hech on November 19, 2008, 03:59:48 PM

don't believe everything you read... especially if it comes from me.

August 01, 2004, 11:01:45 AMReply #9

Prophecy

Teacher Emeritus

Posts By Osmosis

Offline

Theurgist

1237

Karma:

80

Personal Text

Veritas Teacher

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Spell Creation

How the world works, my friend. Will, on this plane, does not exist as a substance of tangibility, in so far as much as it is able to, without some catalyst(such as your body), able to cause things to change. However, in the astral, this is not the case, and therein it can cause things to change much like how throwing something at a ball will cause it to roll. Using the rule "As above so below," you can cause those changes in the astral to roll downwards and manifest in our world.

Logged

<http://www.thedivinescience.org>

August 02, 2004, 03:34:08 PMReply #10

Zake

Posts By Osmosis

Offline

Veritas Staff

1722

Karma:

1

Personal Text

Veritas Staff

[View Profile](#)

Spell Creation

A well-done and good article; This fundamental aspect of magic has seemed to be inadequately addressed almost everywhere. As for proph and tsu's comments, I suppose acting upon the astral is just a more magical way of doing it. TLoK-style energy casting doesn't use the astral (except in the case of the wizard caste), and (if I'd be allowed to bring this in) psi energy also is used to effect the world directly. Both approaches are viable.

Logged

Act; for the universe will never forget your movement, nor will it ever forgive your stillness.

August 18, 2004, 07:20:09 PMReply #11

LirynFalrese

New Member

Offline

*

Greenhorn

3

Karma:

0

Personal Text

Greenhorn

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Spell Creation

Very informative. Helped me out a bit by showing it to my cousin who likes to have proof of such ways. *chuckle*

Logged

Nothing is impossible. Improbable, yes. Impossible, never.

September 12, 2005, 03:26:02 AMReply #12

sargon

Veritas Furniture

Offline

he-who-posts-lots

478

Karma:

0

Personal Text

Back from the dead

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Re: Spell Creation

I found the whole thing to be extremely overwhelming, in the sense that for me to properly cast a spell it would require months of research. I'd have to know the differences of each type of magick, choose which one is the best, than learn about the best ritual to perform etc.. etc.. For right now what I need is a 'beginner template'. My current template is the basic remote influencing paradigm way of direct influece, sort of like chaos magick.

Great article, definately leads me in many directions. So many things to go find out about...

Logged

October 18, 2006, 10:38:06 AMReply #13

Maleus

Settling In

Offline

*

18

Karma:

0

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Re: Spell Creation

i found it interesting. and i read it all. its not so lengthy lol and got me interested in some different things than the usual premade spells :)

Logged

April 27, 2007, 03:38:59 PMReply #14

witchdoctorjoe

New Member

Offline

*

2

Karma:

0

Personal Text

WitchDoctorJoe

[View Profile](#) [Veritas Wicca](#)

Re: Spell Creation

My personal opinions aside, to agree or disagree, it was very good food for thought. And so are most of the replies.

Thus, the Academic task of cultivating higher thought is accomplished. (no matter who's father it is)

Logged

Oo Ee Oo Ah Ah Ting Tang Walla Wall Bing Bang

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Author Topic: Spell Creation (Read 21744 times)

superzeno

A Veritas Regular

**

Posts: 96

Karma: -4

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Re: Spell Creation

« Reply #15 on: May 21, 2010, 11:37:53 AM »

can anyone go in depth on how to create spell with hermetic magick and also can I
create a spell to reverse age my dog is turning 14 in a month and I was wondering can I
do that to change him into a puppy plz reply soon

Logged

Questing

A Veritas Regular

**

Posts: 89

Karma: 2

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Re: Spell Creation

« Reply #16 on: May 21, 2010, 10:53:53 PM »

Quote from: superzeno on May 21, 2010, 11:37:53 AM

can anyone go in depth on how to create spell with hermetic magick and also can I
create a spell to reverse age my dog is turning 14 in a month and I was wondering can I
do that to change him into a puppy plz reply soon

As a rule, we don't ask for spells on this site. The admins are borderline religious about
not asking for spells so please don't tick them off.

Furthermore...gee I hate to break this to you but aging happens. As much as we love our pets they will grow old and we must accept it.
And believe me I like animals more than I like people.

If you want an energetic method of easing an aging animal I suggest learning Reiki and giving it to your dog every day. Otherwise treat him well, play with him, talk to him, feed him the right foods, and enjoy him while he's with you.

Blessings on you both.

-Questing

Logged
I live in a world of magic. Join me.
superzeno
A Veritas Regular
**

Posts: 96
Karma: -4

[View Profile](#)

Re: Spell Creation
« Reply #17 on: May 24, 2010, 08:11:07 AM »
thx for that and I'll be sure to learn reiki but what I'm really asking is can i create a spell to revert my dog to a certain age plz answers soon
Logged
Neeros
A Familiar Feature

Posts: 189
Karma: 13

[Memento Mori](#)

[View Profile WWW](#)

Re: Spell Creation
« Reply #18 on: May 24, 2010, 09:35:51 AM »

Quote from: superzeno on May 24, 2010, 08:11:07 AM

thx for that and I'll be sure to learn reiki but what I'm really asking is can i create a spell to revert my dog to a certain age plz answers soon

Reiki is ok, not all that great but it is decent. As for reverting your dog to a certain age, this would likely take akashic admin access beyond what 99.99999% of the current population has. All I can say is practice your ass off, heal the dog, make it feel better, and maybe a "miracle" will happen some day, weirder things have happened.

Logged

The clever combatant imposes his will on the enemy, but does not allow the enemy's will to be imposed on him.

- Sun Tzu

[18:22] <Rayn> That makes it worst. If the people can't practically apply and create effects, it is not so good.

[18:22] <metalforever_> okay, and who in the oec can do that? i would say very very few

[18:22] <metalforever_> their too busy fondling their psiballs

Watchtower

Hundred-plus Club

Posts By Osmosis

Posts: 935

Karma: 29

Contemplative Panentheist

[View Profile](#)

Re: Spell Creation

« Reply #19 on: May 26, 2010, 05:51:39 AM »

Quote

what I'm really asking is can i create a spell to revert my dog to a certain age

No.

Logged

"For no matter how holy works may be, they do not make us holy because we do them, but in so far as we within ourselves are as we should be, we make holy all that we do, whether it be eating, or sleeping, or working, or what it may."

-Eckhart von Hochheim

michael.25

A Familiar Feature

Posts: 135

Karma: 0

[View Profile](#)

Re: Spell Creation

« Reply #20 on: June 01, 2010, 02:42:03 PM »

"akashic admin access", that's a good phrase! I like that! Smiley

Logged

Saile

A Familiar Feature

Posts: 199

Karma: -3

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Re: Spell Creation

« Reply #21 on: June 04, 2010, 05:34:56 PM »

Damn astral uptime. The ether is experiencing server lag from too many members. Oh well.

Tongue

Logged

<http://teneonon.co.cc>

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Author Topic: Six Governing Principles (Read 27675 times)

0 Members and 1 Guest are viewing this topic.

April 24, 2005, 08:59:50 AMRead 27675 times

Prophecy

Teacher Emeritus

Posts By Osmosis

Offline

Theurgist

1237

Karma:

80

Personal Text

Veritas Teacher

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Six Governing Principles

Six Governing Principles

I would like to begin this essay by stating up front that in the world of magic there is no such thing as a "law." Nothing is unbreakable; nothing is innately sacred. Laws are the creations of men to hold order. You may be thinking to yourself "But does not our universe also need certain laws to maintain order?" The answer is no, not in the sense we understand laws to be. Why? The machinery of the universe does not act against its nature. A planet will never get a rebellious streak and separate angrily from its orbit. The sun, when it goes out, will not do so because it didn't like to burn. Objects bounce off hard walls not because they are afraid of some punishment if they do not, but because they can do not other thing naturally of themselves. It is not in the nature of the mechanisms within this universe and within the scope of magic to deviate from their initial design.

Though there are no laws, there are certain principles. These principles are not infallible, and all of them can be bent any direction, some of them rearranged altogether. However, just as it takes a strong man to bend steel, so does it take a strong will to influence these governing principles of magic theory. We shall not concern ourselves with the means by which these principles can be influenced, but instead I shall endeavor to treat of the primary individual principles of the magical tradition in so far as we should be aware of their operation. By understanding the nature of the forces we work with we can operate them at a far superior level than we would be capable of in our ignorance. Just as a surgeon must have a precise knowledge of the human organism, so must we seek to have a precise understanding of the design we are to dance with.

Principle of Vibration

All things exist in a constant state of motion which can be best identified as vibration. All mechanisms in this universe are therein fluid, constantly moving and always interacting, so as to perpetuate the spinning of the wheel which is the heart of the universal machinery. These vibrations pulsate and resonate within every aspect of this universe, be it celestial, intellectual of physical in composition.

Of equal importance to the fact that all things exist in a state of vibrational flux is the fact that it is the nature of this vibration which separates angels from men, men from elementals, elementals from demons, insects from gods, and so forth. Vibration is the mechanism which defines a state of being at any given point in time, and so it is only natural that they should be a central concept in the practice of the magician, who seeks naturally to ascend to higher states of being and superior levels of authority both in this world and the next. Incidentally, these vibrations are also the operational forces employed by such things as Divine Names, mantras, and barbaric words when intoned properly. The magicians of times since past understood this simple principle and, by painstaking trial and error, composed a series of barbarous incantations, invocations and languages by which these vibratory qualities may be acted upon.

Frequency, then, is the most important quality of these vibrations. It is the rate of vibration(frequency) which separates the physical body from the spiritual body, and prevents your normal eyes from seeing the spiritual forces at work in our daily lives.

The magician, by means of his occult practices, learns to increase or decrease his frequency at command so as to adapt in order to meet and master the various obstacles he shall be confronted with. To see the Kama Rupa he lowers his vibrations so as to meet them in their distant parts of the astral sphere. To confront Metatron, he seeks to enhance his vibrations to such an extent that they are almost not vibrating at all (just as solid matter vibrates too quickly for us to see). God, I could perhaps mention, would under this principle be considered the Perptual Constant and Primal Cause. That first motion which stirred the rest of the universe into motion, and Aristotle's "efficient cause" in this case would be His Intelligence, or that which the Monotheists call "Love." It would follow that this Constant's state of being is one of non-vibration, but instead, complete stillness, His nature begin so dense that there is no room for the movement of vibration (the Jews interpreted this under the phrase "The unchanging and constant God").

Principle of Gender

The principle of Gender is akin to the East's "yin and yang" philosophies, particularly as it concerns masculine and feminine qualities. It does not concern itself with the ideas of "good and evil," or even left and right: those are the domain of the similar but different Principle of Polarity. What is focused on by this principle is instead the active and passive natures of all things, existing in all things simultaneously, though expressed in different extremes according to the necessary situations.

The key aspect of the masculine quality is its identity as "The Giver." It is The Father, the Archetypal world which projects its blueprints into The Mother that is the creative world, and therein creates form; it is Atziluth materializing itself via Briah. The masculine quality puts out into the universe, emanating the proper expressions of its given host. In human men, for example, this is displayed by our occasional need to exert ourselves physically for almost no reason other than letting our strength be expressed and seen by others. That this principle also appears in the sexual intercourse of a male and female I doubt few shall have missed by this point. Another example is that of fire, considered a masculine or "electric" element, which does by its nature emit a kind of brilliance which we call light. When the magician sends messages with telepathy, casts his intent, or operates any such form of energy emission, it is the masculine property which he is allowing to express itself.

The feminine quality is the necessary receptivity to counter the masculine exertion. It is The Mother and The Daughter; both Briah and Assiah. It receives the qualities of the masculine and, by conception, allows them to find expression in The Son and Daughter. To send a message you must invariably have someone to send it to; a baseball bat has no meaning if it does not have a baseball ready to receive its swing. This is the key to the principle of gender, that all casts of intent must have a viable recipient. This recipient is called "directed intent," the feminine receiver of the masculine inertia within the magician which seeks to express itself as change in the outer world. By understanding this principle the studious aspirant may find for himself an abundance of occult mechanisms by which means much magic may be worked.

What methods those are, in so far as I know them, I shall not highlight here so as to not interfere with your own intellectual progression of insight.

The Principle of Polarity

The Principles of Polarity and Gender are much alike to one another, the primary difference being, as noted earlier, that whereas one is specifically focused upon the interaction of masculine and feminine properties, this is more concerned with extremes in a given situation.

The key component of this principle, in so far as the occultist is concerned with value, is as such: That everything which enters into the universe does so hand-in-hand with its opposite. For this reason the Principle of Polarity may justly be called the principle of definition, as it is this principle which offers us extremes by which to define ends. By the use of this simple principle the commoner can infer that if there is light, there must also be the potential for an absence of light, which he could call "darkness." If there are good deeds, then it would naturally follow that "bad" deeds are potentially capable of being operated as well. The importance of this exists in understanding that nothing concerning the same nature, even two apparent opposites, can exist without the other present, and that the definitive property of these opposites is simply the push and pull between their interaction.

The occult application of this principle is thus: if there is one force, there must necessarily be a restraining force, and one of these two forces must be expansive where the other is contractive. Light, for example, can never be pushed away by shadows; it can only overcome them. No amount of darkness can prevent the light a fire gives off from shining, and from this an analogy should be drawn and applied by the fervent student. For every spirit there is something which makes it retreat; for every energy a source which must necessarily exist and exercise dominance over. Students of the Qabalah and scholars of the Qelipot should note this well.

The Principle of Density

The nature of this particular principle is celestial, and its mechanism is as thus: The nature of a particular existence is determined by its density in relation to the Astral Light as emitted by the Celestial Fire. While that particular theorem is rather hermetic, it shall suffice for our purposes here. If you are among the whiners who flee at the first hint of spirituality then you belong in your bedroom trying to learn false information that will never work. When years down the road you wonder how Jesus walked on water when you can not even sufficiently employ telepathy over distances, think back to this simple condemnation: your practice is incomplete.

Returning to the matter at hand, having now shaken off the garbage. In traditional magic there is the belief in a particular subtle fluid(fluid here referring to any innate substance in perpetual motion) which pervades all things. The Christians would call one aspect of this the Holy Spirit, the North American Indians called it the Orenda, William Reich called it "Orgone" and the eastern mystics referred to aspects of it as chi,

prana and ki. I say aspects here, and not the substance in its entirety, because the astral light is by nature not simply an energy in the sense that (for example) chi is. However, there is an aspect of it which encompasses this energy, and which the Tibetans entitled Akasha and the western philosophers called "spirit." For our purposes in these writings I shall refer to the energy aspect as akasha.

That all things are defined on a level of "purity" and intensity by this astral light we shall determine as true, and its basic theory is as such: What the monotheists call "God" the hermetic magician entitles, as a symbolic analogy to a particular aspect of that which is otherwise indefinable as a whole, the Celestial Fire. This analogy serves its purpose in so far as the Astral Light is concerned, this light being the natural emanation of the fire. Just as in the darkness of an open field the degree to which a candle lights a certain area diminishes as it spreads across space, so does the density and purity of the astral light diminish as it travels across the scales of frequency as it sets out from God. In mystical doctrines the point of the entire practice of mysticism is to position one's self closer to God, and therein one would be immersed in a much higher density of the astral light than he would be otherwise, the light being stronger as one gets closer to God ("the light at the end of the tunnel"). It follows that what is closer to God is consequently more immersed in a higher density of this astral light, and that in order for this to be so there must be a level of conditioning which determines a subject's position in relation to the density of the astral light. This conditioning is referred to as the maturity of a particular substance. It can then be inferred that an angel is more spiritually mature, so to speak, than a demon, being positioned in a place closer to the celestial fire than a demon. Within this separation of density so do we, according to the corresponding philosophies, find the matter of heaven and hell. Of this I shall treat in another essay.

Principle of Mind

I believe the Kybalion states this most perfectly when it says "The All is mind; the universe is mental." In its simplicity, this statement denotes an extremely important mechanism by which all magic is worked. Like substances influence like substances, thus allowing that the celestial interacts with the celestial, the physical with the physical, and the mental with the mental. If the fact that the mind, particularly that thing called Intelligence, is that which issues the original command to cause motion in the physical and celestial, we can see how it is that the mind is mechanism of change. It would follow that if our thoughts can influence the universe then the universe itself must be an arrangement of thoughts, and so therein because the mental can influence the mental, so can our mind influence the universe (to complete the circle).

This principle points most fervently to the existence of some higher intelligence, within which we are thoughts and the mind of whom is the fabric of our existence. This mind, this Intelligence, is another aspect of what some would call God, and what the philosophers called the Primum Mobile. When we interact with the substances of this existence we consequently interact with the mind of God, and by this theory so is it justified what was written: "The All-knowing and All-seeing God." Indeed, if the

universe is a thought, then it would follow that the Thinker knows and sees all aspects of it. The fervent student shall observe the value of this law when empirically broken down, should he feel the need to do so, to basically say that the mechanism by which the magician influences his atmosphere is the mind. We shall avoid further speculation as to the actual nature of this Supreme Mind so as to not step into the illusory world of the Deists.

The Principle of Love

In the magical sense of the word, "love" is quite different than how we would see its common application in daily life. To most, the word "love" stirs images of two people united, in one another's arms, engaging in some such display of emotion. It exhibits itself as the thought which perpetually causes your eyes, as if by some phantom force, to glance over at a certain person while thoughts are racing through your head, each one concerning that object of your affection. This is the emotional love with which we have become accustomed, and when examined in a magical context a certain analogy between it and our current subject arises. The magicians looked deeper into the phenomena of love and saw not the emotional expression of some feeling for another, but instead the mechanism by which this feeling manifests. What the magicians of old saw was the one thing all of the above mentioned examples of our common perception of love have in common: attraction.

The Principle of Love is often called the Principle of Attraction, pending on which order of magic is making the reference. Regardless, the subject remains the same. Love, as we define it for our purposes, is the attractive force which causes things to unite so as to create one; it is that magnetic pull which brings compatible natures into interaction with one another. The old saying "like attracts like" applies to this, and when the aspiring magician contemplates this principle he should find many occult applications. If the principle of polarity is considered as well, then so may we also find merit in the saying "opposites attract." Both of those simple common phrases have extraordinary meaning when applied to the world of magic.

To elaborate: In the plane of thought, hence forth referred to as the mental sphere, we find the existence of thoughts, concepts, qualities, correspondences, etc. In the plane of energy, known also as the celestial sphere, we find the existence of energy in its dynamic forms. On the astral sphere we find a synthesis of these two spheres; a common ground wherein they may interact. Thus it becomes that on the astral sphere thoughts are attached to energies so as to form suitable vessels. Energies, in turn, are both differing and similar according to the nature of the attached qualities(attached to them by the mental sphere). The Principle of Love finds its role when two similar energies, each having similar or complimenting qualities which do not of themselves conflict in their expression, are by nature drawn to one another into a single larger energy. By this we find that one million different thoughts can unite to create a single unit. An illustration of such would be the mental creation of a god, wherein the belief of a large population in this god would contribute over time such complimenting energies to the astral sphere that a single unit would be synthesized to create an actual being, i.e, a

god. Consequently, all necessary worship of this god would only contribute more similar energies to the astral sphere(having been given now an aim) and thus increase the density and potency of the receptacle(the god) many fold.

There is yet another expression of this pervasive principle, and that is what may be commonly referred to as "The Love of God." I have read the works of many revered saints and mystics, but the one who seemed to understand this best was Meister Eckhart, who was able to identify the concept of God's love as that attractive force which leads us instinctively towards Him. What instinct is this? It is one I have already discussed in another place, namely that innate urge for purpose(for those of you who disagree, then answer this question for me: Why does humanity constantly create religion, even if isolated from all "civilization"?). The search for this purpose is consequently the search for God, in one form or another as we may identify Him, and all resulting practices, routines, rituals, etc when this purpose is organized into a system have only one meaning: to bring us closer to that which beckons us onward. Eckhart called this attraction the tension established between the Son and The Father, namely, that substance which he called the Holy Spirit. If we view the Holy Spirit in the context of the Astral Light we see a new meaning in this, wherein God calls us forth to ascend the scale of the Astral Light and immerse ourselves in the density of His emanations. By this is justified the concept of God "wanting" us to come to Him, to share with Him the kingdom of heaven. To believe that God was actually lonely, and that He is subject to such feelings as desire seems to me only a method of placing a limit on His being. It seems to make much more sense to view this Love as an attractive force which is part of the nature of that Celestial Fire. This attractive force is yet another engagement of the Principle of Love, and becomes even clearer when we consider the proposition of the saints, namely that we are all of God and made in His image, and therefore our souls are alike unto Him. Like attracts like, as has been stated.

Logged

<http://www.thedivinescience.org>

December 28, 2006, 09:22:26 PMReply #1

The Yellow Magician

A Familiar Feature

Offline

234

Karma:

-46

Personal Text

Nemo me Impune Lacessit

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Re: Six Governing Principles

When I read the Kybalion, there were seven principles.

Egyptian knowledge, after thousands of years of existence, is being devalued this days.

Next time I see it somewhere else, it will go down to five.

Logged

Celebrating 27 years of meditation practice, delving deeper in the mystical, mantic arts and hands-on thaumaturgy.

And if I told you that I loved you.
You'd maybe think there's something wrong,
Im not a man of too many faces,
The mask I wear is one.
Those who speak know nothing,
And find out to their cost,
Like those who curse their luck in too many places,
And those who fear are lost...

January 01, 2007, 02:35:24 PMReply #2

Prophecy

Teacher Emeritus

Posts By Osmosis

Offline

Theurgist

1237

Karma:

80

Personal Text

Veritas Teacher

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Re: Six Governing Principles

Quote

When I read the Kybalion, there were seven principles.

Egyptian knowledge, after thousands of years of existence, is being devalued this days.

Next time I see it somewhere else, it will go down to five.

Not being very observational, are we? If you look, you will find all seven of the Kybalion's original tenets are there. For practical reasons I have reduced them down to six; reasons which you will discover if you put the principles into practice.

Logged

<http://www.thedivinescience.org>

February 23, 2007, 09:44:56 PMReply #3
Camer222
Veritas Furniture

Offline

407

Karma:

2

Personal Text

गते गते पारगते पारसंगते बोधि स्वाहा

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Re: Six Governing Principles

One question I still have is how if we are all energy in different vibratory States then we are all technically one. Then why is there polarity and gender if everything in a broken down reality is the same?

I'm sorry if i do not make as much sense as i should. the question forms better in my head

Logged

Faith and Reason must meet in the middle for there to be lasting progress of humanity and planetary evolution.

Eliphas Levi

There are many paths to enlightenment. Be sure to take the one with a heart.

— Lao Tzu

February 28, 2007, 02:18:40 PMReply #4

DJINN 2

New Member

Offline

*

4

Karma:

0

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Re: Six Governing Principles

Hi;

NEW TO FORUM!

Been glancing at the article!

So there seems to be a question on vibration!

We dont vibrate! If one is to do such--we loose our full 3-d realm!

To Vibrate--to move or to cause move back & forth rapidly!

That is a defined meaning of it!
We RESONATE!

TO RESONATE--haveing a full pleasing sound--to echo!

We are made in the Image of the Crator!
We can use that Image to resonate his awesome being to
bring the spirit to the level of 3-d!

Logged
February 28, 2007, 06:15:33 PMReply #5
Prodeus
Veritas Furniture

Offline

388
Karma:
0
Personal Text
Qabalist~Alchemist~Magician | Veritas Mentor |
View Profile Shrine of the Magnum Opus

Re: Six Governing Principles
We do vibrate. Science already proved this by examining the atoms in constant motion.
If the sub-atomic particles and waves that make up those particles.

Logged
"My soul is a block of clay,
my sculpting tools are the sacred sciences,
and my Opus Magnum
is the way up the mountain,
the Path of Return..."

{{(|~LVX~|)}}

Oriens LvX Lucis
February 28, 2007, 10:35:25 PMReply #6
Tsumaru
Posts By Osmosis

Offline

1780

Karma:

0

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Re: Six Governing Principles

Prodeus is correct here. Modern science concurs that everything is in a state of vibratory motion. This is not just a mystical occult principle with no evidence.

Camer22 - I don't really understand your question too much. It sounds to me that you think that just because we all vibrate, we are all the same. I'd like to direct you to the electromagnetic spectrum as an example in modern science.

<http://upload.wikimedia.org/wikipedia/en/8/8a/Electromagnetic-Spectrum.png>

As you can see here, this is all electromagnetic radiation. It is the same 'energy' so to speak. But the frequency and wavelength of its vibration affects what it is in our day-to-day living. As you can see on that diagram, radio waves and X-Rays are both electromagnetic radiation vibrating, just at different frequency and wavelength. In there we also have "visible", which refers to light and what we actually see. If you grasp the idea of the electromagnetic spectrum, it makes understanding the entire universe as energy vibrating so much easier. We begin to realise that just as radios are not exactly the same as x-rays despite both being electromagnetic radiation, you and a dog are not exactly the same despite both being energy vibrating. So while the entire universe is vibrating on the same energy, different frequencies and wavelengths create differences and polarities in the universe regardless. I hope this adequately answers your question.

Logged

Quote from: Hech on November 19, 2008, 03:59:48 PM

don't believe everything you read... especially if it comes from me.

April 20, 2007, 10:56:13 AMReply #7

EternalStudent

Settling In

Offline

*

10

Karma:

0

Personal Text

EternalStudent

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To exist...

Ok, I am new to this site, so I will try to be brief...

Theory: We all exist on two levels (Mental and Celestial) and the field that these two levels interact on is the Astral

Theory: The duality of any object or idea. Every object has an opposing object

(Idea taken from the duality of good/bad, positive/negative etc... if these have opposites and universal law applies universally then so must an object have an opposite of itself, and one would hypothesize from reading the vibrational theories that the unchanging state of vibrational frequency causes an object to stay at a certain material level...)

Theory: Like attracts and can communicate with like (i.e. mental can communicate with mental, physical with physical and (possibly) vibrational with vibrational)

Would we be able to hypothesize that since theory one is true, and we exist on both the Mental and Celestial fields in a vibrational state that is constant throughout both, and theory two is true (to support the idea that both the physical vibration field and the mental vibrational field are in a realm that we exist on) and theory three is true (a vibrational field on the physical plane can compliment or change a vibrational field on the physical plane... i.e. breaking a board) THEN we should be able to "speak" with and possibly affect the vibrational level of something (a physical or mental barrier, hitherto referred to as an object) and either open or change the vibrational level to change the physical nature of an object...

Vibrational scale

----- ----- ----- -----	
Physical	Astral
Mental	
(lowest	Middle, sensing
Highest vibration	
Vibrations?)	both fields
least physical presence	

I suppose my question is does my Logic progression stand to reason and is there anyone out there that understands this hypothesis and can provide supporting or destructive proofs and/or hypothesis to settle this idea in my head... Can a person, vibrationally attuned, change the vibration level of a physical or mental object, and in doing so, would this person be moving that object out of the physical realm and thereby destroying the law of duality of this object? (and would this not, in turn destroy the object?)

Logged

May your wisdom double (and subsequently mine)

December 27, 2007, 09:28:28 AMReply #8

Jesse9209

Veritas Furniture

Offline

415

Karma:

29

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Re: Six Governing Principles

Quote

If we view the Holy Spirit in the context of the Astral Light we see a new meaning in this, wherein God calls us forth to ascend the scale of the Astral Light and immerse ourselves in the density of His emanations. By this is justified the concept of God "wanting" us to come to Him, to share with Him the kingdom of heaven. To believe that God was actually lonely, and that He is subject to such feelings as desire seems to me only a method of placing a limit on His being. It seems to make much more sense to view this Love as an attractive force which is part of the nature of that Celestial Fire. This attractive force is yet another engagement of the Principle of Love, and becomes even clearer when we consider the proposition of the saints, namely that we are all of God and made in His image, and therefore our souls are alike unto Him. Like attracts like, as has been stated.

This is my understanding and I'd like you input on this prophecy. Practicing magic naturally helps one ascend the scales of the astral light (i reason this because you said in your occult anatomy article that all magical or spiritual practices strenghten the akasha principle in someone.) I assume prayer would also do this because many saints did not practice magic but simply prayed and i also assume that the miracles they worked were directly through the effect faith and conviction have on the astral light.

What is in your opinion the best way to strengthen the astral light/askaha principle in someone? Also are some exercises naturally better than others for this purpose and if so which ones?

Thank you for your time.

Logged

www.thedivinescience.org

December 17, 2008, 01:23:59 AMReply #9

Raitaro

Posts By Osmosis

Offline

2151

Karma:

0

[Personal Text](#)

The Knight of Wands
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Re: Six Governing Principles
Thread necromancy via the principle of curiosity.

Quote

The old saying "like attracts like" applies to this, and when the aspiring magician contemplates this principle he should find many occult applications. If the principle of polarity is considered as well, then so may we also find merit in the saying "opposites attract." Both of those simple common phrases have extraordinary meaning when applied to the world of magic.

Either these two contradict or we are in a universe where nothing is repelled by anything else (which we know is not true).

Is the principle that we choose to use in our practice all down to our discretion?

Logged

The IneptInitiate

<http://xkcd.com/303/>

<http://xkcd.com/123/>

I got a hot girl and the coolest band I know. I gotta bad habbit of smoking before the show.

I got music I got friends I trust and love. I get into a lot of fights and now my knuckles are all fucked up.....

December 17, 2008, 10:04:08 AMReply #10

Steve

Posts By Osmosis

Offline

3685

Karma:

139

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Re: Six Governing Principles

Someone mentioned once that the two principles apply on different levels, ie (i might have these wrong but this should give you an idea of what is meant) on the physical level opposites attract, on the mental level like attracts like, on the spiritual like attracts like, and i think there was another level between mental and spiritual that i forget.

~Steve

Logged

Mastery does not occur when you've performed a feat once or twice. Instead, it comes after years of training, when you realize that you no longer notice when you're

performing a feat which used to require so much effort. Even walking takes years of training for a human: why not everything else?

December 17, 2008, 10:26:51 AMReply #11

Kichara

Posts By Osmosis

Offline

982

Karma:

16

Personal Text

Row, Row, Row Your Boat

View Profile Check it Out.

Re: Six Governing Principles

Astral level, steve?

Logged

Hey, whats up?

Please vote in my poll:

<http://forums.vociety.net/index.php?topic=12212.0>

December 18, 2008, 04:30:33 PMReply #12

Steve

Posts By Osmosis

Offline

3685

Karma:

139

View Profile

Re: Six Governing Principles

Possibly. I don't even remember who said it (that I am thinking of. I'm sure the concept is not from that one person alone), so I don't know what paradigm they were using.

~Steve

Logged

Mastery does not occur when you've performed a feat once or twice. Instead, it comes after years of training, when you realize that you no longer notice when you're performing a feat which used to require so much effort. Even walking takes years of training for a human: why not everything else?

December 19, 2008, 01:34:01 PMReply #13

TheAleph

A Familiar Feature

Offline

116

Karma:

0

Personal Text

✕

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Re: Six Governing Principles

Quote

Regardless, the subject remains the same. Love, as we define it for our purposes, is the attractive force which causes things to unite so as to create one; it is that magnetic pull which brings compatible natures into interaction with one another.

Maybe things are repelled/attracted because of their compatibility? So, sometimes opposites are compatible and attract, sometimes not.

Steve, that's an interesting idea but wouldn't it conflict with "As above so below,etc." ?

Logged

"Today, a young man on acid, realized that all matter is merely energy condensed to a slow vibration. That we are all one consciousness experiencing itself subjectively, there is no such thing as death, and we are the imagination of ourselves... now here's Tom with the weather." - Bill Hicks

December 20, 2008, 04:55:32 PMReply #14

Raitaro

[Posts By Osmosis](#)

Offline

2151

Karma:

0

Personal Text

The Knight of Wands

[View Profile](#)

Re: Six Governing Principles

Just as a mirror reverses text so to could the spaces between us and the higher planes.

Logged

The IneptInitiate

<http://xkcd.com/303/>

<http://xkcd.com/123/>

I got a hot girl and the coolest band I know. I gotta bad habbit of smoking before the show.

I got music I got friends I trust and love. I get into a lot of fights and now my knuckles are all fucked up.....

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Author Topic: Six Governing Principles (Read 24116 times)

0 Members and 2 Guests are viewing this topic.

May 10, 2011, 12:08:17 AMReply #15

The Yellow Magician

A Familiar Feature

Offline

234

Karma:

-47

Personal Text

Nemo me Impune Lacessit

View Profile

Re: Six Governing Principles

Quote from: Prophecy on January 01, 2007, 02:35:24 PM

Quote

When I read the Kybalion, there were seven principles.

Egyptian knowledge, after thousands of years of existence, is being devalued this days.

Next time I see it somewhere else, it will go down to five.

Not being very observational, are we? If you look, you will find all seven of the Kybalion's original tenets are there. For practical reasons I have reduced them down to six; reasons which you will discover if you put the principles into practice.

Of course I noticed you are posting 6 when ancient knowledge has 7.

:)

Logged

Celebrating 27 years of meditation practice, delving deeper in the mystical, mantic arts and hands-on thaumaturgy.

And if I told you that I loved you.

You'd maybe think there's something wrong,

Im not a man of too many faces,

The mask I wear is one.
Those who speak know nothing,
And find out to their cost,
Like those who curse their luck in too many places,
And those who fear are lost...

May 11, 2011, 09:30:28 PMReply #16

Steve

Posts By Osmosis

Offline

3685

Karma:

138

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Re: Six Governing Principles

Ancient egyptian knowledge? According to the internets, the Kybalion was written in 1908 by Anonymous (well, three anonymous persons. Not The Anonymous from 4chan). It claims to be based on Hermes teachings, but how would a person really know?

Also, if you think Prophecy missed a Principle, then please expand upon the one that he did not put a title over :)

~Steve

« Last Edit: May 11, 2011, 09:33:50 PM by Steve »

Logged

Mastery does not occur when you've performed a feat once or twice. Instead, it comes after years of training, when you realize that you no longer notice when you're performing a feat which used to require so much effort. Even walking takes years of training for a human: why not everything else?

May 12, 2011, 02:52:40 AMReply #17

Violet

Posts By Osmosis

Offline

1003

Karma:

33

Personal Text

Your friendly neighborhood Verigeek.

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Re: Six Governing Principles

Quote from: Steve on May 11, 2011, 09:30:28 PM
[...] the Kybalion was written in 1908 by Anonymous [...]
Steve, just so you know, I am going to misuse this quote. :wink:

Logged
May 12, 2011, 06:29:33 AMReply #18
Mindlessinvalid
Posts By Osmosis

Offline

1205
Karma:
10
Personal Text
Crazy and Can't Get out of Bed
View Profile

Re: Six Governing Principles

Quote from: Steve on May 11, 2011, 09:30:28 PM
Ancient egyptian knowledge? According to the internets, the Kybalion was written in 1908 by Anonymous (well, three anonymous persons. Not The Anonymous from 4chan). It claims to be based on Hermes teachings, but how would a person really know?

Also, if you think Prophecy missed a Principle, then please expand upon the one that he did not put a title over :)

~Steve

The kybalion was originally oral teachings handed down from master to student since the era that hermes trimegestos entered egypt. The problem though is that the commentaries on the kybalion and the kybalion itself share the same name.

If I remember correctly, one of those maxims wasn't exactly a principle, but rather a derivative of multiple principles making it redundant. I'm going to read the commentaries real quick to see if that's what it was. In lieu of my presence here, carry on with the bickering.

Logged
Clothes make the man, and naked people have little or no say in society.
May 14, 2011, 02:02:56 AMReply #19
Violet
Posts By Osmosis

Offline

1003

Karma:

33

Personal Text

Your friendly neighborhood Verigeek.

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Re: Six Governing Principles

Quote from: Mindlessinvalid on May 12, 2011, 06:29:33 AM

The kybalion was originally oral teachings handed down from master to student since the era that hermes trimegestos entered egypt. The problem though is that the commentaries on the kybalion and the kybalion itself share the same name.

I think the problem Steve is talking about is that the only reason to accept this as true is because the Kybalion claims it to be true. At least, I could very well be wrong, but I have never seen any sort of evidence that suggests the Kybalion is much older than its original publication date. The fact that the Kybalion states so hardly is any evidence: I could write a book about all sorts of interesting things, then write down how this 'was originally the oral teachings of, say, Pythagoras, handed down from master to student' - the not-so-nice thing about this of course being that since I am talking about oral teachings handed down from master to student, providing any sort of evidence is no longer required (for the simple reason that I previously claimed that such evidence would be nonexistent). Thus, I am practically asking you just to take my word for it.

Logged

November 21, 2015, 10:36:12 AMReply #20

Magari

Settling In

Offline

*

31

Karma:

3

Personal Text

The Only Constant is Change

[View Profile](#) Modo Magi

Re: Six Governing Principles

Quote from: Camer222 on February 23, 2007, 09:44:56 PM

One question I still have is how if we are all energy in different vibratory States then we are all technically one. Then why is there polarity and gender if everything in a broken down reality is the same?

I'm sorry if i do not make as much sense as i should. the question forms better in my head

Think about it like this...

Everything exists on a spectrum. That spectrum is what creates the experience of polarity and gender, but the source is 1. Like white light.

Logged

Modo Magi

November 22, 2015, 05:51:11 AM Reply #21

Rayn

Posts By Osmosis

Offline

1248

Karma:

-18

Personal Text

<insert something cynical and sarcastic>

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Re: Six Governing Principles

Quote from: Magari on November 21, 2015, 10:36:12 AM

Quote from: Camer222 on February 23, 2007, 09:44:56 PM

One question I still have is how if we are all energy in different vibratory States then we are all technically one. Then why is there polarity and gender if everything in a broken down reality is the same?

I'm sorry if i do not make as much sense as i should. the question forms better in my head

Think about it like this...

Everything exists on a spectrum. That spectrum is what creates the experience of polarity and gender, but the source is 1. Like white light.

This idea that things are the same is pretty much logically flawed to begin with, because it presupposes that objects in the same set have the same values. Take for example a spectrum of colors from white light. In order for nothing to be different between two or more entities, it has to equal the same value (like $x=y$ where $x=2-1$ and $y=3-2$ making it $1=1$). It is actually a sentiment of monistic idealism that is predicated by presupposing that everything is an Absolute One; however, it can be/has been countered via a logical and mathematical rendering (see analytical philosophy).

Say we have blue, red, and green. I can write it as:

blue=blue

green=green

red=red

Blue is not green so blue=green is wrong. blue!=green. But, blue, green, and red are types of colors, right? Not all colors that exists are blue, so we would write it as color={blue, green, red,...} not color=blue. Or, we can have $n=\{0,1,2,3,4,5,6,7,8,9,\dots\}$ 9 is not equal to 1. There is a difference in value between 9 and 1 of 8 even though 9 and 1 are a subset of n.

« Last Edit: November 22, 2015, 06:08:00 AM by Rayn »

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but sorcery refuses to be a metaphor for mere literature--it insists that symbols must cause events as well as private epiphanies. It is not a critique but a re-making. It rejects all eschatology & metaphysics of removal, all bleary nostalgia & strident futurismo, in favor of a paroxysm or seizure of presence.

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Author Topic: The Mechanism of Magic (Read 12507 times)

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June 14, 2005, 10:02:26 PMRead 12507 times

Prophecy

Teacher Emeritus

Posts By Osmosis

Offline

Theurgist

1237

Karma:

80

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[Veritas Teacher](#)

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The Mechanism of Magic

The Mechanism of Magic

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The Purpose of This Essay

The function of this short paper is singular in its ambition: to provide the reader with a hand-shaking apprehension of the means by which magic functions in the world. It desires to eradicate the apocryphal notions regarding the operations of magic, dispelling the enchantment of fantasy which has enticed many wishful neophytes stepping into magic to believe in balls of fire, mass telekinetic interference, the physical operation of spirits and direct influence over events.

It should be clear, then, that this paper is not for the already experienced magician who has worked many feats himself and therein understands the manner in which his desire works itself into the world. Likewise neither is the content of this paper pertaining to various vast arrays of meta-paradigms, each describing what it calls

“magical theory” in a fantastical and often complex manner; such things as these are left for other essays, and are written for another audience. Dabbling in such sciences here shall only confuse and perhaps discourage the hopeful student. Instead this paper shall consider sequences of events and the nature of stacking probabilities, those being two entirely natural manifestations while simultaneously presenting themselves as the two ultimate means by which desire is expressed into action.

Probability and the Cycle of Manifest Magic

Nature is the theatre of probability, and “fate” being the stage director we are the audience upon which the play is impressed. Though we are born with certain characteristics, both expressed and latent, nature is ultimately the architect which shapes the clay(the ego) she has been given. Our lives are largely facilitated by extensive chains of probability, with many events magnificently intertwined. These random events which collect together in our memories to be called “our experiences” or our “lives” are expressed by our characteristics, and our egos are ultimately shaped by them. Each experience adds a specific mark or twist to the clay, which after many years results in the sculpture which you are.

Mankind has taken an ambiguous approach to this situation, the schism having been created by the often oppositional stances of the intuitive mind and animal mind. In our intelligence and philosophy we have reasoned that our lives are helpless in the hands of a phenomenon we have called “fate,” or perhaps even “God” when the circumstances fit. By our nature, however, we have fled from the fear of helplessness and have tried to take greater control of our lives. We try to predict the weather, even control it when money permits. We schedule things to organize our lives in a manner that will allow us to foresee what will be happening at a given time, establish laws to make given events less likely throughout a population, issue “standards” by which characteristics are imprinted upon the young in mass projection. All of this has likely been subtly urged on by our silent fears of unpredictability, trying to escape “fate”; trying to escape “God.”

Magic, perhaps, is a product of that fear as well. It is foolish to believe that man has always intuitively sought for transcendence of spirit over flesh, though the fear of mortality has likely always existed. Instead we may infer by reviewing what we know of our early ancestors that many things were based on practical value, and so magic would have only had value in so far as it was capable of being applied to daily life. It did not matter, necessarily, whether or not a given set of doctrines would strengthen your soul or ensure a place in the highest heavens after death. What mattered was if those practices were capable of yielding good crops, favorable hunting conditions and agreeable weather.

If our interaction with nature is shaped by probability, then conversely so is nature subject to that same probability. Therein the chance of a given event affects both ourselves through our perceptions and activities as well as nature. The problem, and therein the origin of the fate concept, is that nature projects probability outwards upon us; we are the singular recipients of the randomly influenced events. This, however, is

not the case with the operation of magic. The effects of probability become reflective, and originate not with nature but with the magician. The situation is created and communicated by the magician, then expressed through nature back upon him. To break the operation down, it would look like this:

- 1.) The magician forms his desire and makes it concrete within his mind.
- 2.) The magician attaches his desire to a vehicle of communication: energy.
- 3.) The desire is communicated to the magician's environment.
- 4.) The energy of the desire and the energy of nature interact
- 5.) Nature is impregnated with the desire as a set of probabilities
- 6.) The naturally random chance of the magician's precise desire occurring influences the probability of other events, making itself more likely to be expressed.
- 7.) The desire is expressed as an event in nature.
- 8.) The desire, now having been made into a physical circumstance, interacts back with the magician or the specified target

Steps one through seven may be called the order of manifestation of the will, whereas when step eight is included it may be called the cycle of manifestation of the will, or simply the "cycle of manifest magic." Granted that these eight steps simply provide a fluid template to work with, I believe that if you experiment with practical magic yourself you may be able to categorize the process into at least one of each of those eight. In my experiences, most of those eight steps are necessary, and in most cases all eight occur when probability is the factor being manipulated.

Before advancing further onto the examples (for this paper is primarily meant to provide examples of magic in action so as to clear certain misconceptions), I should clarify my use of the word "necessary" in the former paragraph. By "necessary", I do not mean that the magician must operate all eight processes himself. As should have already been noticed at this point in the paper, the magician can be completely ignorant of any steps towards manifestation and still perfectly work his magic. For that reason the template that is the Cycle of Manifest Magic is provided here only for theoretical knowledge, as theory and not practice is the primary focus of this particular essay. With the exception of steps one and three, which are commonplace amongst almost any spell template, all of those eight steps will happen quite naturally without the conscious will of the magician supporting the process. One may, for example, simply hold his desire in mind, meditate upon it, then in some verbal oration pronounce his desire and purpose, at which point the spell is complete. Only steps one and three have been consciously taken by the magician, but the other six steps shall fall in completely none the less.

Hypothetical Scenarios

In order to transmute the former information in such a manner that you may see how it functions in practical magic, I will here endeavor to provide several general scenarios, walking you through the cycle beginning with the spell and ending with the result. So that you may clearly see how the order of manifestation applies to a given magical

operation, I have attempted to provide two differing situations: the first concerning human interaction as the context, and the second concerning physical nature as the context.

Financial Trouble(Human to Human)

One of the most common applications of basic or “low” magic is to escape financial ruin or to enhance one’s financial prospects. Within this, a common goal is to obtain either a promotion or a raise, depending on one’s own situation. In this particular situation, the goal was a raise of four dollars an hour(the desire was simply a raise, but the result was a four dollar raise).

This particular operation began with a basic “money spell” the likes of which you are likely to come across if you bounce around the internet looking at wiccan sites and the likes. The young aspirant sat down at a table on night, lit a few candles, spent some time focusing on his desire, then went about with an oration that lasted about ten minutes(the latter portion of the oration became a mantra to be recited many times). Overall, about thirty minutes was spent on the spell between the meditation, the oration, and the closing. When the aspirant is done, he often notices that a certain weight or pressure leaves his body at the end of the oration, and that after the closing he feels less “enthusiastic” and somewhat exhausted.

Steps one through three have here been completed, though the second step is often a silent and backstage event(meaning it is not consciously done). The spell begins with the aspirant sitting in solitude for fifteen minutes meditating on his desire, “becoming” it perhaps. In this particular stage step two begins to occur: the meditation on the desire builds up energy within the magician, and this energy is made malleable to the will by the concentration on the spell. Energy with traits complimentary to the desire are drawn via homeopathy to the magician, and ultimately though is impressed upon energy as it builds up either within or around the individual. I should mention that if the magician is aware of this step and consciously takes lengths to advance it, such as drawing up his own energy, then the power of the entire operation is dramatically enhanced.

Step three in this particular circumstance is a symbolic action of verbal communication. The magician speaks his intent aloud to the universe, which simultaneously casts his energy into the world. In many cases, as was noted in this particular email, one can feel the energy build up throughout the oration and often reach a somewhat ecstatic state of mind when the climax of focus and emotion is met during the spell. At that climactic state the energy is dispelled, to be let off in small amounts throughout the remainder of the spell, and finally cease with the closing(which is often accompanied by a symbolic physical gesture or verbal comment). This communicates the desire of the magician in a form understood universally by a sort of encoding which energy offers.

From step four and on the conscious will of the magician is often not involved, nor is

it required for that matter. These steps simply become natural reactions of the original three steps, and whereas the first three are carried out by the magician, the remaining five are operated by nature. In this case the energy of the magician interacts with the matrix of energy associated with his financial prospects, specifically the influences which act upon his own performance at the work place and the perception the manager has of that performance. The energy directed by the magician finds its niche within the work place and begins influencing the natural tides of energy thusly associated. At this point step four is complete.

Step five here deals with nature and a set of probabilities under the context of the work place and the chance of receiving a raise. After the desire is communicated to nature, the corresponding energy of that particular environment is impregnated by the qualities of that desire. The effect is somewhat akin to adding a drop of dye to a glass of water, the strength of the diffusion being decided by the power of the magician. At this point the manager's mind is first impregnated with the possibility of giving the individual a raise. If we consider individual thoughts within the manager to be marbles the size of which are decided by the prevalence of the thought, then this process adds a new marble to the sack. The manager may not yet realize it, but somewhere in the back of his mind exists the possibility of giving the individual a random raise.

The job of step six is here to make that marble larger, more prominent, and thus more likely to push the other marbles towards the back of the mind. This allows the desired thought to be far more likely to cross the conscious mind of the manager, and therein more likely to be considered seriously. Gradually the occasional thought of giving the magician a raise shall advance itself into an actual desire, which leads us into step seven.

In step seven the thought is grasped by the manager and transmuted from thought into action. The employer gives the employee the raise, and so step eight is simultaneously completed, the magician having now received something directly from his contextual environment. So completes the long circular travel of the magician's desire.

Brewing a Storm(Human to Nature)

Perhaps the most common operation for the beginning magician who seriously wishes to embark upon the study of this science is that of manipulating weather. Within this component of elemental magic, the calling of a rainstorm is perhaps both the easiest and most common.

Step one begins with the typical holding of the magician's desire. Step two, however, differs in this particular hypothetical scenario in that the magician is consciously aware of its happening, and therein spends some time in meditation drawing upon the energies required. In this way he has prepared himself for the operation, and may then control the exact device of step three, the communication of his desire. As has been mentioned, the first three steps are generally similar in every

scenario.

Steps four and on in a human to nature operation differ somewhat from the previously outline human to human operation. Whereas the latter deals with the concept of thought formation and the principles of influencing free will, a human to nature communication deals instead with naturally occurring phenomena, influencing ultimately unintelligent forces. In step three the energy left the magician to inhabit an appropriate niche, in this case perhaps a nearby body of water and its connection to heat(creating evaporation). Some energies will diffuse amongst the air, others into the water, and yet other components of the energy into those forces which influence wind circulation. The same thing occurs as before: the energy digs itself into place, and roots the desire of the magician into the contextual environment.

Nature is then impregnated with the desire for rain, and because of the programming of the spell, begins to go about creating a storm. The probability of a storm at this point exists, being the marble added to the sack, and step six follows up within proportion to the magician's own prowess in this area. If his influence is powerful, the chances of a storm occurring within a decent amount of time shall dramatically increase. Likewise, the probability of that storm occurring in his desired area due to carefully manipulated wind patterns will increase as well.

Step seven is particularly noticeable in a human to nature operation. When the desire of the magician is finally expressed in physical form, it takes the place of the actual storm. For step eight to follow, the magician must be the recipient of the spell, that is to say his desire is communicated back to him so as to create a full circle of events. The magician calls and the storm answers.

Things to Remember

You may have noticed that these operations, when dissected as they have been here, seem somewhat complex. There is no need to be worried by this, as the complexity disappears in the grand scale of things. Someone once asked me, for example, by what means I was able to influence something as grand as the very tide of the ocean. After all, there is an evident complexity to the issue: there are magnetic patterns, tectonic shifts, volcanic vents, and celestial movements all involved. However, the operation could be accomplished without acknowledging any of this, just as it had been long before men of science ever discovered such things. To move my arm I do not need to know every tendon, muscle, neuron and bone involved: it is sufficient that I will my arm to move, being the master of my own body. Magic, in a way, can be broken down into that principle as well. When the world becomes simply an extension of your being, and you realize that you are connected to it all as a part of the very same "All in All," it is sufficient only that you will move the world upon its axis as you would role your eyes in their sockets. "If you have but faith."

You should bear in mind that though the eight step template provided in this essay applies generally to most manifestations of desire via magic, it does not include

telekinetic force or pure elemental condensation. Such activities as these act directly upon the environment, allowing a bypass of probability. As a result, these acts are far more difficult to accomplish.

Logged

<http://www.thedivinescience.org>

June 16, 2005, 02:17:00 AMReply #1

kobok

Tech Team

Posts By Osmosis

Offline

Veritas Council

5000

Karma:

174

Personal Text

Veritas Council

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The Mechanism of Magic

An excellent overview of the underlying mechanism, Prophecy. It is important to emphasize, as you did, that the resultant mechanism of operation, such as the thoughts moving through the manager's mind, does not need to be present in the intent of the practitioner for it to occur in the process of the spell bringing about the intent.

This insight can also serve as a source of caution, in that an insufficiently clear intent can result in undesired intermediate steps in the process of bringing about that intent.

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May 25, 2009, 07:08:32 PMReply #2

idkwhat2typehere

New Member

Offline

*

1

Karma:

0

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Re: The Mechanism of Magic

if the intent includes a way that the result is not to occur, would that prevent the spell

from doing the thing specified not to be done? (ie: someone needs money, they specify that no one die because of the spell. that way the money doesn't come from inheritance, life insurance, etc.)

Logged

May 31, 2009, 04:52:47 PMReply #3

ChezNips

Teacher Emeritus

Posts By Osmosis

Offline

Veritas Teacher

1722

Karma:

7

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Re: The Mechanism of Magic

you dont want to do that and I'll tell you why. The way the mind operates, it doesn't recognise things in the negative. If I said son't think about trees, thats exactly what you focus on, so you do not want your intent to focus on something you do not want, only the things you desire. Also if you leave intents open ended as to how the universe will manifest them, you place less specifics on how the universe is to do this. If it is someones karma to die and leave you a fortune, then it is their karma.

Logged

some days you're the bug, some days you're the windshield.

May 31, 2009, 06:46:49 PMReply #4

Steve

Posts By Osmosis

Offline

3685

Karma:

139

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Re: The Mechanism of Magic

It's not karma if he's casting a spell. That's like saying "I shot that guy and he died, so it must have been his karma to die".

And there are ways to exclude something, but as Chez said the mind does have a habit of focusing on what you're focusing on (go figure >_>). I have had success with visualizing what I want, then visualizing the ways I don't want it to happen, and then discluding them from the array of possible ways that I would be willing to accept what I

want. ie, if I want money but I don't want it to come from family, I would visualize money coming into my life from every source, then narrow it down to money coming into my life from my family and isolate that possibility and then put that possibility off to one side (still visualizing it) while starting up the original visualization of accepting money into my life and then cutting the paths between the money and my family.

The second way is to intend that "money from family is BAD" and give it a strong sense of "DO NOT WANT" while visualizing money coming into your life from "Good sources ONLY". Splits the focus, but I've found it works as long as you can still keep your focus.

~Steve

Logged

Mastery does not occur when you've performed a feat once or twice. Instead, it comes after years of training, when you realize that you no longer notice when you're performing a feat which used to require so much effort. Even walking takes years of training for a human: why not everything else?

June 02, 2009, 09:54:17 AMReply #5

Violet

Posts By Osmosis

Offline

1003

Karma:

33

Personal Text

Your friendly neighborhood Verigeek.

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Re: The Mechanism of Magic

Steve, I have a question about that. Doesn't 'splitting' your focus because of things you DON'T want to happen take a lot of concentration? In other words, wouldn't it be more beneficial to just focus on a positive thing, because you don't have to split your focus and therefore make your spell less effective?

~Tempestum

Logged

June 02, 2009, 12:23:31 PMReply #6

Steve

Posts By Osmosis

Offline

3685

Karma:

Re: The Mechanism of Magic

The purpose of splitting the focus was because a person would be worried that their focus on a single thing might bring bad results; and because they're worrying they're splitting their focus already and splitting it in a very negative manner.

At the very least, a person could spend time contemplating the situation before working the magic for it, and instead of discluding one or two paths that they don't want to be included they could think through all of the various paths they would be willing to accept the results to come via and focus on those; that way they're using "positive thinking" without splitting their focus as much. For instance, to use my previous example of money, instead of thinking "I don't want it to come from family" one could think "I would accept if it came from my job; I would accept if it came from random people on the street; I would accept if it came from the lottery; from other contests; from government programs or assistances; from accidents like random money being incorrectly deposited into my bank account; etc". Before the magic is even attempted, make sure that you've grouped all of those sources into one "item" in your mind so that you can focus on money -> "acceptable paths" -> me.

There's more than one solution to a problem, and to be quite frank it is possible to even willingly focus on negating sources while working the magic; it's just more difficult and requires, as you said, more concentration. But then, since when is deciding to develop and utilize more mental concentration a bad thing? ;)

~Steve

Logged

Mastery does not occur when you've performed a feat once or twice. Instead, it comes after years of training, when you realize that you no longer notice when you're performing a feat which used to require so much effort. Even walking takes years of training for a human: why not everything else?

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Author Topic: Daily Magic Practices (Read 53717 times)

0 Members and 1 Guest are viewing this topic.

November 14, 2004, 04:14:57 PMRead 53717 times

Prophecy

Teacher Emeritus

Posts By Osmosis

Offline

Theurgist

1237

Karma:

80

Personal Text

Veritas Teacher

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Daily Magic Practices

Daily Magic Practices

[/B][/SIZE]

A daily routine for the practicing mage

Many times I've been asked for information concerning how the aspiring magus should go about practicing and sharpening his skills on a daily basis. To resolve this issue in the minds of the novices here at Veritas I have decided to treat of the matter in this essay, and aspire to provide a list and description of daily exercises and rituals that will keep the magician's mind sharp, his will strong and his energies balanced. If you take what I intend to provide here and make it a daily routine to perform at least most of it then you shall be well on your way in the magical initiation, and I promise you shall begin to see progress in your magical evolution swifter than you had found before by only the sparse practice coupled with some studying.

While it shall all be beneficial, this essay is not intended for the lazy man or, by any means, the armchair magician. This is for the practicing magician who seeks a real progression in his power and control over his environment. Unlike some of my other essays, reading this article without practicing it, due to its lack of magical theory, will do you no good. With the exception of a few complexities, the schedule I am about to provide is my own; I can vouch directly for its benefits. Some of these exercises are of my own creation, some are pulled directly from or based upon the exercises that Franz Bardon used, while some come from the practices of various orders and circles. Regardless of the origin, these practices work and will provide the magician a concise way to keep himself polished and sharp.

The Routines

[/B][/U]

Upon waking

The morning is an ideal time for initiative magical practices, particularly those which serve to focus the mind, wake up the body, and get the internal energy flowing. It bares mentioning also that because of the state of the newly awoken brain, morning is also a great time for about fifteen minutes of meditation to set you in the mood to take on the rest of the day.

Thought Control:

The first thing you should do upon waking is to stay in your bed for a few more moments, perhaps adjusting yourself into an upright sitting position if you feel like laying down is going to make you fall asleep once more. When you are in a position which is comfortable, but shall not allow for you to sleep again, close your eyes and begin a degree of introspection, monitoring the thoughts of your mind as they come to you. Do

not force thoughts into your mind, nor should you try to hinder them; simply watch them as if you were a bystander. In a matter of minutes, due to the fact that you have turned your attention inwards, the number of thoughts running through your mind successively should begin to slow and lessen. After about five minutes, try to focus on only one thought, holding it there in your mind as intently as you can without allowing any additional thoughts to enter and obscure your focus.

At first it is likely you will only be able to accomplish this for a matter of seconds, assuming you have partaken in no previous mental discipline(such as psionic practices). However, in time you will learn to hold just one thought, and eventually remove that thought so as to have your entire mind blank. When you can hold one thought in your mind for five minutes(perhaps set two buzzers to go off, one after five minutes, and the other after ten minutes) you may progress to trying to keep your mind clear the following morning. Once you can do so, you should make this a fifteen minute practice: 5 minutes of monitoring, 5 minutes of a single thought, 5 minutes of no thoughts. In time you will learn to clear your mind instantly of all thoughts, but even when you can you should still do the aforementioned every morning for about ten minutes.

Stretching:

It is important to follow up the previous exercise with a daily set of stretches for reasons which, on the surface, most should know, and which in a deeper sense a qigong student will understand. Hermetically speaking, suffice it to say that the body is your own personal Holy Temple, containing within it the individual spark of divinity; keep your temple clean. Stretching could be likened to “polishing the outside of the temple.” Once more, it is important to stretch every morning for a good five to ten minutes(preferably ten) after waking and performing the Thought Control exercise. I shall not provide a stretching program, as they are easy to access or to create on your own. Do not stretch for over twenty minutes in one sitting.

Divine Intervention:

After stretching, turn your body so as to face the rising sun* and seat yourself into seiza, which for those of you unfamiliar with the term basically requires sitting on your knees with your knees themselves about two fists apart in width from one another, and the large toes of your feet touching behind you, with which the heels of your feet should be just behind your butt. This position may hurt a little at first, but it compliments the previous stretches and has internal values which the eastern mystic will be familiar with.

Facing the sun, stretch both your arms out to your sides in a gesture of reception, both palms facing forward(this would be the kneeling variant of the Position of the Portal Opener, for those of you familiar with hermetic positions) and proclaim in your mind or aloud “I shall receive gratefully anything good which the universe may send my way today, and call forth the energies of my soul to stir with my own divinity.” Bring your arms back to your sides and lay your hands in your lap, meditating for a few moments and reflecting on your own karma(what good and bad things you’ve done lately that may effect your present day). With time and practice the magician will come to feel a rush of

warmth after uttering the aforementioned proclamation, and in this way he shall judge that the universe shall work with him in his operations that day. If after a few months of performing this some parallel feeling is not present, then you should further evaluate your own karma, or examine weaknesses in other parts of your practice.

If you enjoy meditating in the morning, then this point would be the ideal time before your day truly gets going. The meditation should serve to align your energies for the day.

*Facing the location of the rising sun, which is East, is a tradition and not a requirement. I have performed this exercise facing all directions with efficiency, though personally enjoy sticking to tradition by my own nature, as I believe facing the sun is a good representation of the inner divinity and magical mechanisms of the universe. Logically, it also represents the beginning of the day.

The Qabalistic Cross of Light:

This is arguably one of the most used rituals of the hermetic and chaote, and serves its purpose well in connecting you to your environment and cleansing imbalanced energies within yourself so as to make the aforementioned alignment possible. There are many variations of this ritual, and truly I have probably tried most of them and found this to make the most sense in correspondence to the Otz Chiim(diagram of the Tree of Life), which I shall describe for you in good detail:

Stand facing the east, arms at your side, and take a few moments for controlled and relaxed breathing. After about seven long, controlled breaths, form in your dominant hand the Sign of Benediction. For those of you who do not know, the Sign of Benediction is formed by extending the index and middle fingers of the dominant hand, curling in the other two fingers, and covering those two with your thumb. Somewhat like the “peace” sign without the space between the two extended fingers.

Bring your right hand with the Sign of Benediction over your head and vibrate “Ateh(Ah-tay), trying not to feel the vibration in your throat, but instead focusing on feeling it in the coronal sphere above the head itself. When you finish the vibration(which means you’ve almost run out of breath) bring your dominant hand to your abdomen, then turning it upside down and thrusting it straight towards the ground between your feet. Upon the end of the thrust, vibrate “Malkuth(Mal-kooth), with the “al” sounding like the “al” in “pal.” Once more, do not try to feel the vibration in your throat, but instead focus it between your feet. When done, visualize a shaft of light descending down from above your head and straight into the earth, passing vertically through your center, and extending on into the infinite universe on either side. Bring your hand across and up to your right shoulder, fingers pointing upwards, and vibrate “Ve Geburah(vay gay-boo-rah), one more feeling the vibration in the area your hand is over. Bring your hand across to your left side and vibrate “Ve Gedulah(vay gay-doo-lah). When done, visualize a shaft of light perpendicular to the previous one passing horizontally through both shoulder, extending infinitely into the universe on either side; you become the

meeting the point of two infinite beams. Bring both your hands together over the center of your chest and say "Le olam(lay Oh-lahm), Amen." Thus concludes the Qabalistic Cross of Light.

The meaning of the words are as follows:

Ateh – Thou art

Malkuth – The Kingdom

Ve Geburah- The power

Ve Gedulah – The Glory

Le Olam – Now and Forever.

Typically the Lesser Banishing Ritual of the Pentagram is the follow up to the QCL, but that does not mean that the QCL can not be worked independent of the LBRP, as I perform it without the attachment of the LBRP quite often. None the less, it compliments the ritual quite well.

The Lesser Banishing Ritual of the Pentagram:

Begin the LBRP with the QCL, so as to establish a magical alignment with your surroundings. Upon completion you should be facing the east. Using either a dagger, a wand, the sign of benediction, or your thumb reach out and trace the banishing pentagram of air, visualizing that you are tracing it into the very fabric of the universe as a blue pentagram, which you are carving with a blue beam of light directed by the chosen mechanism. The pentagram should be drawn starting at the far left point, moving over to the right points, and continuing from there until you come full-circle to the far left point again. When you have completed the pentagram, inhale deeply and visualize that you are inhaling the word "YHVH(Yod-he-vau-he), letting it permeate your being. When you have finished inhaling, step six inches out with your right foot and throw both your arms forward, vibrating the name YHVH and letting its essence flow into the engraved pentagram, thus charging it appropriately. Turn 90 degrees to your right so as to face the south, and there trace the banishing pentagram of fire, charging it as previously mentioned, though this time with the name "Adonai." Turn 90 degrees more so as to face west and draw the lesser banishing pentagram of water, charging it with the name "EHIEH(Eh-hee-yeh)." Turn to the North and draw the lesser banishing pentagram of earth and charge it with the name "AGLA(Ah-goo-lah). Turn once more to the east, by which time you shall have completed a full circle. The visualization should be that on each cardinal direction you have a flaming blue pentagram, each linked to the other with a blue cord of energy. Open up your arms, making the Position of the Opener, and say "Before me Raphael, behind me Gabriel. At my right Michael, and at my left Uriel." Try to actually feel the presence of these four being on either side of you in their corresponding elemental quadrant. Go on to say "For about me shines the pentagram," then bring your arms in and cross them over your chest and continue with "and within me flames the six-rayed star." Feel the atmosphere around you crystallizing to your being and molding to your shape as a delicate, easily breakable unit. Quickly and aggressively throw your arms down to your sides, "shattering" that atmosphere and expelling it outwards in all four directions. At that point the Lesser Banishing Ritual of

the Pentagram is complete.

Now, despite the length of that part of the essay, all of those exercises together will only take 45 minutes or so, depending on how slowly you practice the first three exercises. Though I advise it, you do not need to perform all of the aforementioned every morning if you do not have the time. It is quite alright to divide them up, doing a particular set every other day. The amount of concentration you put into each of these will ultimately determine the speed and quality of your progression.

It will perhaps do to make a note concerning the LBRP and QCL: It is not unknown to me that some people do not like any form of ritualism. Keep in mind that those two have been practiced for over two thousand years in one form or another, and time has refined and perfected their efficiency. Therein, to dismiss their use simply because of some blind distaste for ritual seems to me only a flamboyant act of ignorance towards something which your own stubbornness alone dismisses as useless. If you can stomach those two, you will in time come to reap their benefits, at which point you may decide to re-evaluate some of your views on the traditional rituals of magic. If you still refuse to use them, then you are well off regardless, as they are by NO means a necessity to the daily routine of the magician, and not practicing them shall have no negative effect on your growth.

Throughout the Day

The following exercises need not be practiced at any one time during the day to receive their maximum benefits. In fact, the LBRP and the QCL could have also fallen into this category, though I have found it useful to practice those two every morning and night. Perform the following exercises whenever you have the time throughout the course of the day.

Sharpening Visualization:

Sit down at a table and lay before you a series of three simple items, such as a match, a pencil and a salt shaker. For about two minutes stare intently at one of those three items, letting no other thoughts enter into your mind. Get to know the object's shape well, then close your eyes and against the blackness of your eyelids try to recreate the image in your mind. Spend a moment of this image so as to make an exact, perfect replica of the actual item in your mind. Hold this item in your mind's eye for about four or five minutes with no other thoughts entering therein. When done, open your eyes and try to visualize the image in the actual air in front of you, suspended a few feet in front of you. Visualize intently until you can essentially see it actually there in your mind with your eyes open. After you hold that visualization for a few moments, move on to visualizing two objects at once in the mind and with the eyes open, then

move on to three objects at once. Though at first you will only be able to visualize one item at a time well, you will eventually be able to sustain the image of all three with your eyes open or closed.

Daily Operation:

You should make it a point every day to work some type of magical operation. Of all your exercises, keeping up with a routine set of operations will sharpen the power of your magic the most. Now this does not have to be something grand involving an actual change in an aspect of your ongoing life; simply calling the wind or trying to put out the flame of a candle will do. Should you choose to actually enact an operation to change an aspect of your life, ensure that you put the utmost focus into it. If you choose to practice with some elemental manipulation a little(which I highly advise regardless of other plans), try to spend about 30 minutes doing so. If your practicing with the wind, then practice calling the wind, halting it, and causing it to switch directions repeatedly in accordance to your will, and only to your will. If you want to play with fire, light a candle and practice swaying it at first from one side to the next, then having it grow taller and smaller. Finally, practice shrinking the flame until it extinguishes. If you practice hard, then after a few weeks you may even be able to relight the flame after extinguishing it.

Now I hate to say this, and several of you and equally hate hearing it, but a full-blown ritual incorporated into the day for your magical operation will benefit you more in the process of total cultivation. Why? The mind becomes more romanticized with the operation, therein sharpening and concentrating much more. Your body, with the aid of the magical weapons, becomes more aligned with the energies you are working with, as opposed to just your mind becoming aligned with those energies. Indeed, your entire being becomes a part of the operation you are trying to enact. Sure, a direct approach can substitute all the aforementioned, but it still rarely has the feeling of satisfaction after completing a full ritual. However, I understand that most my readers do not have access to ritual items, and therein compromise shall be done where needed; simply an observation of mine.

Note that this also includes the practice of any psychic faculties you are trying to develop, such as remote viewing, psychometry, etc.

Meditation:

If you did not get in your meditation in the morning, try to find some time shortly after eating lunch to squeeze some form of it in. If you are at work, then perhaps take a ten minute and spend some time in a state of inconspicuous introspection and relaxation. If your daily operation for that particular day will require more time and energy, then I advise making the time for meditation before you do the operation. I will not provide a particular method of meditation, as rarely is any one meditation better than another. However, different meditations do different things for the person, and I ask that you familiarize yourself with an arsenal of different meditations so as to adjust accordingly to

the need, should one arise.

Studies:

It is imperative that you set aside some time each day for the progression of your own intelligence in the path of magic which you have chosen to tread. I personally advise dedicating a good hour each day to reading a little more about magic theory and application, taking about ten minutes at the end of the hour to evaluate how you may apply what you have learned that day in your immediate future, eventually incorporating it into your practices somehow, should the nature of the content make such possible.

Worship and Contemplation:

If you are religious, you should make a point to set aside a part of the day, each day, to acknowledge and worship your individual godhead, should that be what your religion asks of you. The reason for this is a matter of magical theory, which I mentioned at the beginning would not be covered in this essay; suffice it to say that it has beneficial results in your spiritual workings. After worshipping your deity, perhaps praying for a few minutes as well, spend a proportional amount of time contemplating the nature of the deity you are acknowledging, trying to reconcile its existence within your own mind. I have always believed that should you choose to worship an entity you should not do so blindly, but instead actually try hard to rationally prove to yourself that such an entity not only exists, but contains within its being all virtues you have associated with it. Your god/dess should be very real to you, and not because you've simply been told to think such.

If you are a part of a belief system that is not necessarily religious (such as Buddhism or Daoism), then spend time contemplating the nature of your system's beliefs, why you believe them, and what in life has suggested that those beliefs are the correct ones for your own spiritual evolution.

Before Sleep

You should close your day in essentially the same way you opened it, with the exception of the Divine Intervention exercise. Watch and control your thoughts, do a little meditation, and follow through the QCL and LBRP. When you've finished that set, I also recommend getting in a little shielding practice by erecting a protective circle around your bed. Be sure that the circle protects the entirety of the bed, being at least a foot away from the bed itself at any given point. You may also want to practice setting up wards at various points in the house, particularly if you're prone to being annoyed by various entities or energy-based disturbances at night.

Lucid Dreaming:

As the completion of the daily routines, you should try to avail yourself of a lucid dream that night, as opposed to a normal one. This is best done by thinking intently about a particular object, saying to yourself sternly "I will see this in my dream." Do this a number of times, repeating the aforementioned statement to yourself over and over

appropriately. Keep the object in the back of your mind when you close your eyes to sleep, and if you are successful, the object should be in your thoughts the instant you drift into actual sleep. If that is accomplished, then by the nature of sleep mechanics you will see that object sometime throughout the course of your many dreams that night. When you do, a part of your mind will instantly remember what you did before you went to sleep that night, and it shall then be clear to your mind that you are in a dream. At that point, congratulations; you're lucid dreaming. This is a great step-up to astral projection or remote viewing, should you choose to take up the opportunity.

Conclusion

This should serve its purpose as a basic outline for your daily practices in the path of magic. It is merely a rough template, and I strongly advise changing it in accordance to your personal preferences, available time, and path of magic which you follow, adding to it what you will in accordance to what the latter suggests. Though I have written this essay for the aspiring magus, I also tried to write it in a manner that would prove useful in application to psychics and eastern mystics as well. Therein, it should serve as a pretty well-rounded guide to magical/psychic development in your path.

On a last note, it would not be a bad idea to devote at least one free day every two or three weeks to your metaphysical practices entirely. Spend an entire day practicing and studying every now and then, and I promise that you shall get much done. These days can be seen as the parallel of "burnouts" in weight training, in which you push your mental limits of concentration, and the ethereal self's limits of energy interaction, to further yourself later on.

Logged

<http://www.thedivinescience.org>

November 14, 2004, 09:44:21 PMReply #1

Alhireth-Hotep

A Familiar Feature

Offline

Hundred-plus Club

121

Karma:

1

Personal Text

Hundred-plus Club

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Daily Magic Practices

I believe your Q-cross is backwards. In The Middle Pillar, Regardie gives Gedulah-Left, then Gevurah-Right; the Ciceros call him on this in a footnote. In The Golden Dawn, he

gives Geburah-Right, then Gedulah-Left, which I believe is the standard. Remember that the Tree is flipped when applied to the human body--or is this incorrect?

Logged

November 15, 2004, 02:30:27 PMReply #2

Prophecy

Teacher Emeritus

Posts By Osmosis

Offline

Theurgist

1237

Karma:

80

Personal Text

Veritas Teacher

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Daily Magic Practices

I'm familiar with the Golden Dawn's methodology, though mine is more akin to a synthesis of the catholic cross-blessing, and therein I cross from left to right. None the less, I've made the change appropriately for those familiar with the former method.

Logged

<http://www.thedivinescience.org>

November 15, 2004, 06:17:10 PMReply #3

AngryLeprachaun

Posts By Osmosis

Offline

Freelance Leprechaun

555

Karma:

-1

Personal Text

VERITAS LEP

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Daily Magic Practices

I'm am very proud of you to post this. I will use this method every single day as a hope to better understand mylife.

Logged

...:Believe:...:

November 21, 2004, 02:19:55 AMReply #4

Tsumaru

Posts By Osmosis

Offline

1780

Karma:

0

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Daily Magic Practices

Ah, very nice, and very helpful. As both a martial artist (with extended interests to Eastern Chi Kung practices etc) and a beginning magician I can see the worth in most, if not all, of these exercises and can appreciate what you've given us here. Thanks a lot. Very helpful. =)

The only reason it has a 4 rating is that I need to make the 5 star ratings I give out more special, though there is really very little you can add to this to make it better. =P

Logged

Quote from: Hech on November 19, 2008, 03:59:48 PM

don't believe everything you read... especially if it comes from me.

December 31, 2004, 10:19:38 AMReply #5

Adept

Posts By Osmosis

Offline

Posting chief

1145

Karma:

4

[View Profile](#)

Daily Magic Practices

ok so now that you have the pictures up, not all the pentagrams start at the far left corner? Damn it, Have I been doing it wrong then?

Logged

January 16, 2005, 05:04:26 PMReply #6

BlackAnt

Settling In

Offline

*

Greenhorn

45

Karma:

0

Personal Text

Greenhorn

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Daily Magic Practices

Hi. So the basic to a neophyte is practice visualization, meditation, study and contemplation. To practice an magick operation: it's mean that I have to cast a spell -example: elementalism? Why in psi pyrokinesis is an advanced skill and here is a beginner practice?

In TomeKeeper -sorry I'm reading it but I don't eat it like a catholic eat a Bible- he say that ritual are unnecessary. What do you think?

Logged

January 17, 2005, 06:05:40 PMReply #7

Prophecy

Teacher Emeritus

Posts By Osmosis

Offline

Theurgist

1237

Karma:

80

Personal Text

Veritas Teacher

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Daily Magic Practices

The meaning of a ritual itself is of much debate, but it is not the superficial movements, gesticulations, words, or anything else exteriorly occurring which truly matters. What is important is the mindset of the magician during the operation, and the consequent energies that are manipulated by the various symbols, etc, in so far as they have meaning to the magician.

Logged

<http://www.thedivinescience.org>

March 21, 2005, 12:01:17 PMReply #8

sosnowiczjanin

New Member

Offline

*

Greenhorn

8

Karma:

0

Personal Text

Greenhorn

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Daily Magic Practices

But I think that this kind of 'training' has mistake.

the psychological 'free energy' (ex. to be creative, get wise ideas, to paint nice picture etc.)

in this kind of trainig would be wasted on boring routine.

It's of course great idea to wake about at 4 a.m. and go to the poll, then little ritual, always control thoughts etc. etc.

But It's impossible. At least for me

Better idea is to catch specal moments in your life, when you're full od creativity, energy (but in psychological sense :)) and spend it on magick exercise.

this is called to hurry behind process
(or manner :) ... my poor english.

but I hope my massage was readen correctly :lol:

Son of Ahau

Logged

May 13, 2005, 10:01:32 PMReply #9

sargon

Veritas Furniture

Offline

he-who-posts-lots

478

Karma:

0

Personal Text

Back from the dead

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Daily Magic Practices

I can understand where you're coming from, about not having enough time, and having

'sparks' of divine light/creativity. From the Matrix: "How can we ever have time if we never make time." (Sorry I can't do the accent :P)

I have a schedule, I write down my goals almost everyday, check to see where I am etc... Managing time and measuring everything out is good, if you can mix it with 'going with the flow' as well. You realize soon enough that you can guide your flow, and it flows that way. Some people try to make a direct line and hit certain targets along the way, but if you mix flowingness together with order and intention you'll flow along and get to where you want to be with the least resistance.

That's how I manage to practice with a busy life, there's always more time you can spend on something you want to do.

Logged

November 20, 2005, 08:49:38 PM Reply #10

Creature

Posts By Osmosis

Offline

818

Karma:

1

Personal Text

Your Friendly Neighborhood Psychopath

View Profile Creature's Sanctuary forum (rest of site under construction)

Re: Daily Magic Practices

The image link doesn't work. I searched google images for the file name and found the following:

<http://realmagick.tripod.com/ElementalPentagrams2.jpg> (copy/paste, don't click. It's tripod hosted)

That the same thing?

« Last Edit: November 25, 2005, 11:28:15 AM by Creature »

Logged

<Kanifer> America invented MTV.

<Shadowwarrior13> Kanifer, shut up.

<Shadowwarrior13> We don't want them knowing that.

"If you American types don't start doing a better job of choosing presidents, we're going to have to revoke your independence..."

-- Philosopher

November 20, 2005, 10:40:44 PM Reply #11

eyesense

A Veritas Regular

Offline

**

52

Karma:

0

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Re: Daily Magic Practices

Yes it is Creature. Thanks a bunch!

Logged

Quote

Vir sapit qui pauca loquitur.

November 21, 2005, 01:18:48 AMReply #12

SleepWalker

Posts By Osmosis

Offline

Pool Boy

588

Karma:

2

Personal Text

Pinkus Elephantus

[View Profile](#)

Re: Daily Magic Practices

Here is a link to those rituals outlined by the golden dawn.

<http://www.golden-dawn.com/temple/index.jsp?s=ritualmanual>

Logged

How can you explain freedom, never having experienced it.

From the moment we are born we conform to the physical world. In narrow awareness of all that there is to perceive.

Try Tachyon[/URL

December 07, 2005, 05:24:17 PMReply #13

Fromadistance

A Familiar Feature

Offline

177

Karma:

0

Personal Text

He comes from a distance.

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Re: Daily Magic Practices

Again I'm inspired by an article of yours Prophecy. Although I suspect I won't be incorporating this all into my daily practices verbatim, at least not yet, as I am fairly new, there are a few elements I do fully intend to add in, and already have.

"If you take what I intend to provide here and make it a daily routine to perform at least most of it then you shall be well on your way in the magical initiation, and I promise you shall begin to see progress in your magical evolution swifter than you had found before by only the sparse practice coupled with some studying."

-Beautiful words there, Prophecy, words which I take to heart and act upon.

Logged

December 29, 2005, 05:23:45 PMReply #14

Sekhmet

Posts By Osmosis

Offline

Greenhorn

661

Karma:

1

Personal Text

Warrior...Not Princess... Klutz...

[View Profile](#)

Re: Daily Magic Practices

I still can't get the north, south, east, west right on the lesser banishing ritual.

But its a great help to see it up on the Veritas site.

Logged

Boo-ya!

Print

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Author Topic: Daily Magic Practices (Read 53717 times)

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November 14, 2004, 04:14:57 PMRead 53717 times

Prophecy

Teacher Emeritus

Posts By Osmosis

Offline

Theurgist

1237

Karma:

80

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Daily Magic Practices
Daily Magic Practices
[/B][/SIZE]

A daily routine for the practicing mage

Many times I've been asked for information concerning how the aspiring magus should go about practicing and sharpening his skills on a daily basis. To resolve this issue in the minds of the novices here at Veritas I have decided to treat of the matter in this essay, and aspire to provide a list and description of daily exercises and rituals that will keep the magician's mind sharp, his will strong and his energies balanced. If you take what I intend to provide here and make it a daily routine to perform at least most of it then you shall be well on your way in the magical initiation, and I promise you shall begin to see progress in your magical evolution swifter than you had found before by only the sparse practice coupled with some studying.

While it shall all be beneficial, this essay is not intended for the lazy man or, by any means, the armchair magician. This is for the practicing magician who seeks a real progression in his power and control over his environment. Unlike some of my other essays, reading this article without practicing it, due to its lack of magical theory, will do you no good. With the exception of a few complexities, the schedule I am about to provide is my own; I can vouch directly for its benefits. Some of these exercises are of my own creation, some are pulled directly from or based upon the exercises that Franz Bardon used, while some come from the practices of various orders and circles. Regardless of the origin, these practices work and will provide the magician a concise way to keep himself polished and sharp.

The Routines
[/B][/U]

Upon waking

The morning is an ideal time for initiative magical practices, particularly those which serve to focus the mind, wake up the body, and get the internal energy flowing. It bares mentioning also that because of the state of the newly awoken brain, morning is also a great time for about fifteen minutes of meditation to set you in the mood to take on the rest of the day.

Thought Control:

The first thing you should do upon waking is to stay in your bed for a few more moments, perhaps adjusting yourself into an upright sitting position if you feel like laying down is going to make you fall asleep once more. When you are in a position which is

comfortable, but shall not allow for you to sleep again, close your eyes and begin a degree of introspection, monitoring the thoughts of your mind as they come to you. Do not force thoughts into your mind, nor should you try to hinder them; simply watch them as if you were a bystander. In a matter of minutes, due to the fact that you have turned your attention inwards, the number of thoughts running through your mind successively should begin to slow and lessen. After about five minutes, try to focus on only one thought, holding it there in your mind as intently as you can without allowing any additional thoughts to enter and obscure your focus.

At first it is likely you will only be able to accomplish this for a matter of seconds, assuming you have partaken in no previous mental discipline(such as psionic practices). However, in time you will learn to hold just one thought, and eventually remove that thought so as to have your entire mind blank. When you can hold one thought in your mind for five minutes(perhaps set two buzzers to go off, one after five minutes, and the other after ten minutes) you may progress to trying to keep your mind clear the following morning. Once you can do so, you should make this a fifteen minute practice: 5 minutes of monitoring, 5 minutes of a single thought, 5 minutes of no thoughts. In time you will learn to clear your mind instantly of all thoughts, but even when you can you should still do the aforementioned every morning for about ten minutes.

Stretching:

It is important to follow up the previous exercise with a daily set of stretches for reasons which, on the surface, most should know, and which in a deeper sense a qigong student will understand. Hermetically speaking, suffice it to say that the body is your own personal Holy Temple, containing within it the individual spark of divinity; keep your temple clean. Stretching could be likened to “polishing the outside of the temple.” Once more, it is important to stretch every morning for a good five to ten minutes(preferably ten) after waking and performing the Thought Control exercise. I shall not provide a stretching program, as they are easy to access or to create on your own. Do not stretch for over twenty minutes in one sitting.

Divine Intervention:

After stretching, turn your body so as to face the rising sun* and seat yourself into seiza, which for those of you unfamiliar with the term basically requires sitting on your knees with your knees themselves about two fists apart in width from one another, and the large toes of your feet touching behind you, with which the heels of your feet should be just behind your butt. This position may hurt a little at first, but it compliments the previous stretches and has internal values which the eastern mystic will be familiar with.

Facing the sun, stretch both your arms out to your sides in a gesture of reception, both palms facing forward(this would be the kneeling variant of the Position of the Portal Opener, for those of you familiar with hermetic positions) and proclaim in your mind or aloud “I shall receive gratefully anything good which the universe may send my way today, and call forth the energies of my soul to stir with my own divinity.” Bring your arms back to your sides and lay your hands in your lap, meditating for a few moments

and reflecting on your own karma(what good and bad things you've done lately that may effect your present day). With time and practice the magician will come to feel a rush of warmth after uttering the aforementioned proclamation, and in this way he shall judge that the universe shall work with him in his operations that day. If after a few months of performing this some parallel feeling is not present, then you should further evaluate your own karma, or examine weaknesses in other parts of your practice.

If you enjoy meditating in the morning, then this point would be the ideal time before your day truly gets going. The meditation should serve to align your energies for the day.

*Facing the location of the rising sun, which is East, is a tradition and not a requirement. I have performed this exercise facing all directions with efficiency, though personally enjoy sticking to tradition by my own nature, as I believe facing the sun is a good representation of the inner divinity and magical mechanisms of the universe. Logically, it also represents the beginning of the day.

The Qabalistic Cross of Light:

This is arguably one of the most used rituals of the hermetic and chaote, and serves its purpose well in connecting you to your environment and cleansing imbalanced energies within yourself so as to make the aforementioned alignment possible. There are many variations of this ritual, and truly I have probably tried most of them and found this to make the most sense in correspondence to the Otz Chiim(diagram of the Tree of Life), which I shall describe for you in good detail:

Stand facing the east, arms at your side, and take a few moments for controlled and relaxed breathing. After about seven long, controlled breaths, form in your dominant hand the Sign of Benediction. For those of you who do not know, the Sign of Benediction is formed by extending the index and middle fingers of the dominant hand, curling in the other two fingers, and covering those two with your thumb. Somewhat like the "peace" sign without the space between the two extended fingers.

Bring your right hand with the Sign of Benediction over your head and vibrate "Ateh(Ah-tay), trying not to feel the vibration in your throat, but instead focusing on feeling it in the coronal sphere above the head itself. When you finish the vibration(which means you've almost run out of breath) bring your dominant hand to your abdomen, then turning it upside down and thrusting it straight towards the ground between your feet. Upon the end of the thrust, vibrate "Malkuth(Mal-kooth), with the "al" sounding like the "al" in "pal." Once more, do not try to feel the vibration in your throat, but instead focus it between your feet. When done, visualize a shaft of light descending down from above your head and straight into the earth, passing vertically through your center, and extending on into the infinite universe on either side. Bring your hand across and up to your right shoulder, fingers pointing upwards, and vibrate "Ve Geburah(vay gay-boo-rah), one more feeling the vibration in the area your hand is over. Bring your hand across to your left side and vibrate "Ve Gedulah(vay gay-doo-lah). When done,

visualize a shaft of light perpendicular to the previous one passing horizontally through both shoulder, extending infinitely into the universe on either side; you become the meeting point of two infinite beams. Bring both your hands together over the center of your chest and say "Le olam(lay Oh-lahm), Amen." Thus concludes the Qabalistic Cross of Light.

The meaning of the words are as follows:

Ateh – Thou art

Malkuth – The Kingdom

Ve Geburah- The power

Ve Gedulah – The Glory

Le Olam – Now and Forever.

Typically the Lesser Banishing Ritual of the Pentagram is the follow up to the QCL, but that does not mean that the QCL can not be worked independent of the LBRP, as I perform it without the attachment of the LBRP quite often. None the less, it compliments the ritual quite well.

The Lesser Banishing Ritual of the Pentagram:

Begin the LBRP with the QCL, so as to establish a magical alignment with your surroundings. Upon completion you should be facing the east. Using either a dagger, a wand, the sign of benediction, or your thumb reach out and trace the banishing pentagram of air, visualizing that you are tracing it into the very fabric of the universe as a blue pentagram, which you are carving with a blue beam of light directed by the chosen mechanism. The pentagram should be drawn starting at the far left point, moving over to the right points, and continuing from there until you come full-circle to the far left point again. When you have completed the pentagram, inhale deeply and visualize that you are inhaling the word "YHVH(Yod-he-vau-he), letting it permeate your being. When you have finished inhaling, step six inches out with your right foot and throw both your arms forward, vibrating the name YHVH and letting its essence flow into the engraved pentagram, thus charging it appropriately. Turn 90 degrees to your right so as to face the south, and there trace the banishing pentagram of fire, charging it as previously mentioned, though this time with the name "Adonai." Turn 90 degrees more so as to face west and draw the lesser banishing pentagram of water, charging it with the name "EHIEH(Eh-hee-yeh)." Turn to the North and draw the lesser banishing pentagram of earth and charge it with the name "AGLA(Ah-goo-lah). Turn once more to the east, by which time you shall have completed a full circle. The visualization should be that on each cardinal direction you have a flaming blue pentagram, each linked to the other with a blue cord of energy. Open up your arms, making the Position of the Opener, and say "Before me Raphael, behind me Gabriel. At my right Michael, and at my left Uriel." Try to actually feel the presence of these four being on either side of you in their corresponding elemental quadrant. Go on to say "For about me shines the pentagram," then bring your arms in and cross them over your chest and continue with "and within me flames the six-rayed star." Feel the atmosphere around you crystallizing to your being and molding to your shape as a delicate, easily breakable unit. Quickly

and aggressively throw your arms down to your sides, “shattering” that atmosphere and expelling it outwards in all four directions. At that point the Lesser Banishing Ritual of the Pentagram is complete.

Now, despite the length of that part of the essay, all of those exercises together will only take 45 minutes or so, depending on how slowly you practice the first three exercises. Though I advise it, you do not need to perform all of the aforementioned every morning if you do not have the time. It is quite alright to divide them up, doing a particular set every other day. The amount of concentration you put into each of these will ultimately determine the speed and quality of your progression.

It will perhaps do to make a note concerning the LBRP and QCL: It is not unknown to me that some people do not like any form of ritualism. Keep in mind that those two have been practiced for over two thousand years in one form or another, and time has refined and perfected their efficiency. Therein, to dismiss their use simply because of some blind distaste for ritual seems to me only a flamboyant act of ignorance towards something which your own stubbornness alone dismisses as useless. If you can stomach those two, you will in time come to reap their benefits, at which point you may decide to re-evaluate some of your views on the traditional rituals of magic. If you still refuse to use them, then you are well off regardless, as they are by NO means a necessity to the daily routine of the magician, and not practicing them shall have no negative effect on your growth.

Throughout the Day

The following exercises need not be practiced at any one time during the day to receive their maximum benefits. In fact, the LBRP and the QCL could have also fallen into this category, though I have found it useful to practice those two every morning and night. Perform the following exercises whenever you have the time throughout the course of the day.

Sharpening Visualization:

Sit down at a table and lay before you a series of three simple items, such as a match, a pencil and a salt shaker. For about two minutes stare intently at one of those three items, letting no other thoughts enter into your mind. Get to know the object's shape well, then close your eyes and against the blackness of your eyelids try to recreate the image in your mind. Spend a moment of this image so as to make an exact, perfect replica of the actual item in your mind. Hold this item in your mind's eye for about four or five minutes with no other thoughts entering therein. When done, open your eyes and try to visualize the image in the actual air in front of you, suspended a few feet in front of you. Visualize intently until you can essentially see it actually there in

your mind with your eyes open. After you hold that visualization for a few moments, move on to visualizing two objects at once in the mind and with the eyes open, then move on to three objects at once. Though at first you will only be able to visualize one item at a time well, you will eventually be able to sustain the image of all three with your eyes open or closed.

Daily Operation:

You should make it a point every day to work some type of magical operation. Of all your exercises, keeping up with a routine set of operations will sharpen the power of your magic the most. Now this does not have to be something grand involving an actual change in an aspect of your ongoing life; simply calling the wind or trying to put out the flame of a candle will do. Should you choose to actually enact an operation to change an aspect of your life, ensure that you put the utmost focus into it. If you choose to practice with some elemental manipulation a little (which I highly advise regardless of other plans), try to spend about 30 minutes doing so. If your practicing with the wind, then practice calling the wind, halting it, and causing it to switch directions repeatedly in accordance to your will, and only to your will. If you want to play with fire, light a candle and practice swaying it at first from one side to the next, then having it grow taller and smaller. Finally, practice shrinking the flame until it extinguishes. If you practice hard, then after a few weeks you may even be able to relight the flame after extinguishing it.

Now I hate to say this, and several of you and equally hate hearing it, but a full-blown ritual incorporated into the day for your magical operation will benefit you more in the process of total cultivation. Why? The mind becomes more romanticized with the operation, therein sharpening and concentrating much more. Your body, with the aid of the magical weapons, becomes more aligned with the energies you are working with, as opposed to just your mind becoming aligned with those energies. Indeed, your entire being becomes a part of the operation you are trying to enact. Sure, a direct approach can substitute all the aforementioned, but it still rarely has the feeling of satisfaction after completing a full ritual. However, I understand that most my readers do not have access to ritual items, and therein compromise shall be done where needed; simply an observation of mine.

Note that this also includes the practice of any psychic faculties you are trying to develop, such as remote viewing, psychometry, etc.

Meditation:

If you did not get in your meditation in the morning, try to find some time shortly after eating lunch to squeeze some form of it in. If you are at work, then perhaps take a ten minute and spend some time in a state of inconspicuous introspection and relaxation. If your daily operation for that particular day will require more time and energy, then I advise making the time for meditation before you do the operation. I will not provide a particular method of meditation, as rarely is any one meditation better than another.

However, different meditations do different things for the person, and I ask that you familiarize yourself with an arsenal of different meditations so as to adjust accordingly to the need, should one arise.

Studies:

It is imperative that you set aside some time each day for the progression of your own intelligence in the path of magic which you have chosen to tread. I personally advise dedicating a good hour each day to reading a little more about magic theory and application, taking about ten minutes at the end of the hour to evaluate how you may apply what you have learned that day in your immediate future, eventually incorporating it into your practices somehow, should the nature of the content make such possible.

Worship and Contemplation:

If you are religious, you should make a point to set aside a part of the day, each day, to acknowledge and worship your individual godhead, should that be what your religion asks of you. The reason for this is a matter of magical theory, which I mentioned at the beginning would not be covered in this essay; suffice it to say that it has beneficial results in your spiritual workings. After worshipping your deity, perhaps praying for a few minutes as well, spend a proportional amount of time contemplating the nature of the deity you are acknowledging, trying to reconcile its existence within your own mind. I have always believed that should you choose to worship an entity you should not do so blindly, but instead actually try hard to rationally prove to yourself that such an entity not only exists, but contains within its being all virtues you have associated with it. Your god/dess should be very real to you, and not because you've simply been told to think such.

If you are a part of a belief system that is not necessarily religious(such as Buddhism or Daoism), then spend time contemplating the nature of your system's beliefs, why you believe them, and what in life has suggested that those beliefs are the correct ones for your own spiritual evolution.

Before Sleep

You should close your day in essentially the same way you opened it, with the exception of the Divine Intervention exercise. Watch and control your thoughts, do a little meditation, and follow through the QCL and LBRP. When you've finished that set, I also recommend getting in a little shielding practice by erecting a protective circle around your bed. Be sure that the circle protects the entirety of the bed, being at least a foot away from the bed itself at any given point. You may also want to practice setting up wards at various points in the house, particularly if you're prone to being annoyed by various entities or energy-based disturbances at night.

Lucid Dreaming:

As the completion of the daily routines, you should try to avail yourself of a lucid dream that night, as opposed to a normal one. This is best done by thinking intently about a

particular object, saying to yourself sternly "I will see this in my dream." Do this a number of times, repeating the aforementioned statement to yourself over and over appropriately. Keep the object in the back of your mind when you close your eyes to sleep, and if you are successful, the object should be in your thoughts the instant you drift into actual sleep. If that is accomplished, then by the nature of sleep mechanics you will see that object sometime throughout the course of your many dreams that night. When you do, a part of your mind will instantly remember what you did before you went to sleep that night, and it shall then be clear to your mind that you are in a dream. At that point, congratulations; you're lucid dreaming. This is a great step-up to astral projection or remote viewing, should you choose to take up the opportunity.

Conclusion

This should serve its purpose as a basic outline for your daily practices in the path of magic. It is merely a rough template, and I strongly advise changing it in accordance to your personal preferences, available time, and path of magic which you follow, adding to it what you will in accordance to what the latter suggests. Though I have written this essay for the aspiring magus, I also tried to write it in a manner that would prove useful in application to psychics and eastern mystics as well. Therein, it should serve as a pretty well-rounded guide to magical/psychic development in your path.

On a last note, it would not be a bad idea to devote at least one free day every two or three weeks to your metaphysical practices entirely. Spend an entire day practicing and studying every now and then, and I promise that you shall get much done. These days can be seen as the parallel of "burnouts" in weight training, in which you push your mental limits of concentration, and the ethereal self's limits of energy interaction, to further yourself later on.

Logged

<http://www.thedivinescience.org>

November 14, 2004, 09:44:21 PMReply #1

Alhireth-Hotep

A Familiar Feature

Offline

Hundred-plus Club

121

Karma:

1

Personal Text

Hundred-plus Club

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Daily Magic Practices

I believe your Q-cross is backwards. In The Middle Pillar, Regardie gives Gedulah-Left, then Gevurah-Right; the Ciceros call him on this in a footnote. In The Golden Dawn, he gives Geburah-Right, then Gedulah-Left, which I believe is the standard. Remember that the Tree is flipped when applied to the human body--or is this incorrect?

Logged

November 15, 2004, 02:30:27 PMReply #2

Prophecy

Teacher Emeritus

Posts By Osmosis

Offline

Theurgist

1237

Karma:

80

Personal Text

Veritas Teacher

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Daily Magic Practices

I'm familiar with the Golden Dawn's methodology, though mine is more akin to a synthesis of the catholic cross-blessing, and therein I cross from left to right. None the less, I've made the change appropriately for those familiar with the former method.

Logged

<http://www.thedivinescience.org>

November 15, 2004, 06:17:10 PMReply #3

AngryLeprachaun

Posts By Osmosis

Offline

Freelance Leprechaun

555

Karma:

-1

Personal Text

VERITAS LEP

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Daily Magic Practices

I'm am very proud of you to post this. I will use this method every single day as a hope to better understand mylife.

Logged

...:Believe:...

November 21, 2004, 02:19:55 AMReply #4
Tsumaru
Posts By Osmosis

Offline

1780

Karma:

0

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Daily Magic Practices

Ah, very nice, and very helpful. As both a martial artist (with extended interests to Eastern Chi Kung practices etc) and a beginning magician I can see the worth in most, if not all, of these exercises and can appreciate what you've given us here. Thanks a lot. Very helpful. =)

The only reason it has a 4 rating is that I need to make the 5 star ratings I give out more special, though there is really very little you can add to this to make it better. =P

Logged

Quote from: Hech on November 19, 2008, 03:59:48 PM

don't believe everything you read... especially if it comes from me.

December 31, 2004, 10:19:38 AMReply #5

Adept

Posts By Osmosis

Offline

Posting chief

1145

Karma:

4

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Daily Magic Practices

ok so now that you have the pictures up, not all the pentagrams start at the far left corner? Damn it, Have I been doing it wrong then?

Logged

January 16, 2005, 05:04:26 PMReply #6

BlackAnt

Settling In

Offline

*

Greenhorn

45

Karma:

0

Personal Text

Greenhorn

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Daily Magic Practices

Hi. So the basic to a neophyte is practice visualization, meditation, study and contemplation. To practice an magick operation: it's mean that I have to cast a spell -example: elementalism? Why in psi pyrokinesis is an advanced skill and here is a beginner practice?

In TomeKeeper -sorry I'm reading it but I don't eat it like a catholic eat a Bible- he say that ritual are unnecessary. What do you think?

Logged

January 17, 2005, 06:05:40 PMReply #7

Prophecy

Teacher Emeritus

Posts By Osmosis

Offline

Theurgist

1237

Karma:

80

Personal Text

Veritas Teacher

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Daily Magic Practices

The meaning of a ritual itself is of much debate, but it is not the superficial movements, gesticulations, words, or anything else exteriorly occurring which truly matters. What is important is the mindset of the magician during the operation, and the consequent energies that are manipulated by the various symbols, etc, in so far as they have meaning to the magician.

Logged

<http://www.thedivinescience.org>

March 21, 2005, 12:01:17 PMReply #8

sosnowiczjanin

New Member

Offline

*

Greenhorn

8

Karma:

0

Personal Text

Greenhorn

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Daily Magic Practices

But I think that this kind of 'training' has mistake.

the psychological 'free energy' (ex. to be creative, get wise ideas, to paint nice picture etc.)

in this kind of trainig would be wasted on boring routine.

It's of course great idea to wake about at 4 a.m. and go to the poll,
then little ritual, always control thoughts etc. etc.

But It's impossible. At least for me

Better idea is to catch specal moments in your life, when
you're full od creativity, energy (but in psychological sense :))
and spend it on magick exercise.

this is called to hurry behind process
(or manner :) ... my poor english.

but I hope my massage was readen correctly :lol:

Son of Ahau

Logged

May 13, 2005, 10:01:32 PMReply #9

sargon

Veritas Furniture

Offline

he-who-posts-lots

478

Karma:

0

Personal Text

Back from the dead

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Daily Magic Practices

I can understand where you're coming from, about not having enough time, and having 'sparks' of divine light/creativity. From the Matrix: "How can we ever have time if we never make time." (Sorry I can't do the accent :P)

I have a schedule, I write down my goals almost everyday, check to see where I am etc... Managing time and measuring everything out is good, if you can mix it with 'going with the flow' as well. You realize soon enough that you can guide your flow, and it flows that way. Some people try to make a direct line and hit certain targets along the way, but if you mix flowingness together with order and intention you'll flow along and get to where you want to be with the least resistance.

That's how I manage to practice with a busy life, there's always more time you can spend on something you want to do.

Logged

November 20, 2005, 08:49:38 PM Reply #10

Creature

Posts By Osmosis

Offline

818

Karma:

1

Personal Text

Your Friendly Neighborhood Psychopath

View Profile Creature's Sanctuary forum (rest of site under construction)

Re: Daily Magic Practices

The image link doesn't work. I searched google images for the file name and found the following:

<http://realmagick.tripod.com/ElementalPentagrams2.jpg> (copy/paste, don't click. It's tripod hosted)

That the same thing?

« Last Edit: November 25, 2005, 11:28:15 AM by Creature »

Logged

<Kanifer> America invented MTV.

<Shadowwarrior13> Kanifer, shut up.

<Shadowwarrior13> We don't want them knowing that.

"If you American types don't start doing a better job of choosing presidents, we're going to have to revoke your independence..."

-- Philosopher

November 20, 2005, 10:40:44 PMReply #11
eyesense
A Veritas Regular

Offline

**

52

Karma:

0

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Re: Daily Magic Practices

Yes it is Creature. Thanks a bunch!

Logged

Quote

Vir sapit qui pauca loquitur.

November 21, 2005, 01:18:48 AMReply #12

SleepWalker

Posts By Osmosis

Offline

Pool Boy

588

Karma:

2

Personal Text

Pinkus Elephantus

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Re: Daily Magic Practices

Here is a link to those rituals outlined by the golden dawn.

<http://www.golden-dawn.com/temple/index.jsp?s=ritualmanual>

Logged

How can you explain freedom, never having experienced it.

From the moment we are born we conform to the physical world. In narrow awareness of all that there is to perceive.

Try Tachyon[URL

December 07, 2005, 05:24:17 PMReply #13

Fromadistance

A Familiar Feature

Offline

177

Karma:

0

Personal Text

He comes from a distance.

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Re: Daily Magic Practices

Again I'm inspired by an article of yours Prophecy. Although I suspect I won't be incorporating this all into my daily practices verbatim, at least not yet, as I am fairly new, there are a few elements I do fully intend to add in, and already have.

"If you take what I intend to provide here and make it a daily routine to perform at least most of it then you shall be well on your way in the magical initiation, and I promise you shall begin to see progress in your magical evolution swifter than you had found before by only the sparse practice coupled with some studying."

-Beautiful words there, Prophecy, words which I take to heart and act upon.

Logged

December 29, 2005, 05:23:45 PMReply #14

Sekhmet

[Posts By Osmosis](#)

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Greenhorn

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Karma:

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Personal Text

Warrior...Not Princess... Klutz...

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Re: Daily Magic Practices

I still can't get the north, south, east, west right on the lesser banishing ritual.

But its a great help to see it up on the Veritas site.

Logged

Boo-ya!

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Author Topic: Daily Magic Practices (Read 47193 times)

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January 15, 2006, 02:13:07 PMReply #15

Fromadistance

A Familiar Feature

Offline

177

Karma:

0

Personal Text

He comes from a distance.

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Re: Daily Magic Practices

Well, after having done a fair amount of reading and practicing, I've got a few questions about your LBRP, Prophecy.

Traditionally the LBRP only uses the banishing earth pentagram in all quarters. After having read many works on the elements including yours, I've come to the conclusion that by banishing earth, which sorta manifests the others, you banish the effects of the others. And from what I understand you evolve from there, and you can modify it in many ways. The impression I'm getting though is that the LBRP with the earth pentagram is to be mastered or at least learned well before any modifications are made. In your LBRP, you banish each of the specific elemental energies to their respective quarters. I do feel that this is a more complete banishing, but most people seem to suggest mastering (or learning how to do it well at least) the common version, then proceeding on to make modifications such as yours. What do you think?

Second question, this is just out of curiosity, but why did you choose to use "and within me shines the six rayed star" instead of "in the column shines the six rayed star" (my preferred), or one of the other finishes?

Finally, the third question, why do you finish the LBRP with the "shattering" rather than the QCL again? The shattering out does make sense in that it is the final banishing of the elemental energies, but it also seems to have a disruptive effect on the circle and the evocation of the archs.

Ok... my piece, sorry for the load of questions there, and thank you again for taking the time to write this article, and to (hopefully) read and respond to my questions.

Distance

Logged

January 15, 2006, 04:10:24 PMReply #16

Zake

Posts By Osmosis

Offline

Veritas Staff

1722

Karma:

1

Personal Text

Veritas Staff

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Re: Daily Magic Practices

My answers aren't going to replace that of someone of Prophecy's knowledge, but I'm going to try (mostly so that, if Prophecy does show up, he can tell me if I'm "right"):

My impression is, actually, that the LBRP banishing the Earth in all quarters is actually, in some odd way, banishing "mundane reality" and making the place and time (and the magician) more magical/mystical; an odd twist on banishing. Banishing each of the elements would probably have a more general effect of "clearing the air" and just wiping the area's mystical attributes clean. That's simply my interpretation.

The six rayed star represents the microcosm (again, as far as I know) of the magician, to which the universe (the macrocosm) is linked; so I guess those two ending statements simply represent an odd semantic/philosophical argument, either that the microcosm is "inside" the magician ("within me shines the six rayed star") or the magician is the macrocosm ("in the column"(here)"shines the six rayed star"). Again, simply my interpretation.

Logged

Act; for the universe will never forget your movement, nor will it ever forgive your stillness.

January 15, 2006, 05:08:50 PM Reply #17

From a distance

A Familiar Feature

Offline

177

Karma:

0

Personal Text

He comes from a distance.

[View Profile](#)

Re: Daily Magic Practices

Thank you for your thoughts Zake, they certainly provide some food for thought. I'll mull over this and perhaps post again :-).

Distance

Logged

January 18, 2006, 10:25:55 AM Reply #18

Prophecy

Teacher Emeritus

Posts By Osmosis

Offline

Theurgist

1237

Karma:

79

Personal Text

Veritas Teacher

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Re: Daily Magic Practices

That would be the correct interpretation, Zake.

Logged

<http://www.thedivinescience.org>

October 29, 2007, 04:15:32 AMReply #19

sandraandra

New Member

Offline

*

1

Karma:

0

[View Profile](#)

Re: Daily Magic Practices

Dear Prophecy,

I am sorry to say this but ...

i am unable to visualize :eek:

though, i can see thing very clearly in my dreams, i am not able to visualize when i am awake etc.

Can you help me?

Logged

October 29, 2007, 04:45:00 AMReply #20

Wushi

A Familiar Feature

Offline

214

Karma:

3

Personal Text

Om Namah Shivaya
View Profile

Re: Daily Magic Practices

That should come with practice, if you have read Initiation into Hermetics, he focuses upon it under Step II.

(Although I'm not Prophecy)

Logged

Konx Om Pax

April 23, 2008, 04:23:39 PMReply #21

Entity

Veritas Furniture

Offline

378

Karma:

7

Personal Text

:: A a U u M m ::

View Profile United Psionics Club

Re: Daily Magic Practices

A question on the QCL. "I am catholic" and already have the Sign of the Cross 'built in', so going from the head down, to the left then right shoulder feels better to me. However, as you explained, the QCL is from the right to the left shoulder... does this serve a purpose? Would changing it to fit the Sign of the Cross be ok? Thanks for your input, beautiful article. Namaste

Logged

:: O m N a m a h S h i v a y a ::

April 23, 2008, 04:26:20 PMReply #22

Kichara

Posts By Osmosis

Offline

982

Karma:

16

Personal Text

Row, Row, Row Your Boat

View Profile Check it Out.

Re: Daily Magic Practices

I am not the most knowledgeable on this but I feel the reason you do the cross in this

order is where the spheres of the Otz Chiim correspond on your body.

Logged

Hey, whats up?

Please vote in my poll:

<http://forums.v society.net/index.php?topic=12212.0>

April 24, 2008, 12:02:10 AMReply #23

Sekhmet

Posts By Osmosis

Offline

Greenhorn

658

Karma:

1

Personal Text

Warrior...Not Princess... Klutz...

[View Profile](#)

Re: Daily Magic Practices

Quote from: Alhireth-Hotep on November 14, 2004, 09:44:21 PM

I believe your Q-cross is backwards. In The Middle Pillar, Regardie gives Gedulah-Left, then Gevurah-Right; the Ciceros call him on this in a footnote. In The Golden Dawn, he gives Geburah-Right, then Gedulah-Left, which I believe is the standard. Remember that the Tree is flipped when applied to the human body--or is this incorrect?

Now I'm just confused. Golden Dawn is G-R, Gedulah Left, and the Middle Pillar the other way around. Which is which? Who is 'right'?

Logged

Boo-ya!

May 02, 2008, 11:04:45 PMReply #24

Entity

Veritas Furniture

Offline

378

Karma:

7

Personal Text

: : A a U u M m : :

[View Profile](#) United Psionics Club

Re: Daily Magic Practices

Actually... now that I think about it... the sign of the cross is, the head, solar plexus, right, left. I obviously have not gone to church in a while.

Logged

:: O m N a m a h S h i v a y a ::

August 25, 2009, 12:19:05 PMReply #25

Asklepios

Settling In

Offline

*

10

Karma:

1

[View Profile](#)

Re: Daily Magic Practices

Sorry for refreshing the old topic. I know that Prophecy won't be there for some time, but maybe someone will be able to answer my question.

Quote

Do not stretch for over twenty minutes in one sitting.

Actually, why not? I am stretching for one hour every day. I can't reduce the number of exercises because only after 45 minutes I can do the half-padmasana posture.

Logged

August 25, 2009, 04:11:43 PMReply #26

Kichara

Posts By Osmosis

Offline

982

Karma:

16

Personal Text

Row, Row, Row Your Boat

[View Profile](#) [Check it Out.](#)

Re: Daily Magic Practices

It may have been different in the past, now he usually recommends around 25min if you have the time outside of your more essential exercises.

Logged

Hey, whats up?

Please vote in my poll:

<http://forums.v society.net/index.php?topic=12212.0>
October 11, 2010, 09:43:40 PMReply #27
NewYorkNewYork
Settling In

Offline

*

45

Karma:

1

Personal Text

Student on the Ever-Lasting Path for Knowledge

View Profile

Re: Daily Magic Practices

Very informative article. Definitely will follow this.

Logged

"The artist is nothing without the gift, but the gift is nothing without work." -Emilie Zola

"Political correctness is tyranny with manners." -Charlton Heston

"Give me chastity and continence, but not yet." -Saint Augustine

August 23, 2012, 08:16:47 PMReply #28

Henry

Settling In

Offline

*

27

Karma:

2

View Profile

Re: Daily Magic Practices

I realize that this topic is old, but I would like to ask if I should start my study of magic first, then start with the practices, or vice versa? I also have another question. May we take more than one path of magic to study at a time?

Logged

July 19, 2014, 08:19:12 PMReply #29

Akenu

Posts By Osmosis

Offline

3311

Karma:

-42

Personal Text

यम या रा आना

[View Profile Akenu's Initiation](#)

Re: Daily Magic Practices

Daily Magic Practices

[/B][SIZE]

A daily routine for the practicing mage

Many times I've been asked for information concerning how the aspiring magus should go about practicing and sharpening his skills on a daily basis. To resolve this issue in the minds of the novices here at Veritas I have decided to treat of the matter in this essay, and aspire to provide a list and description of daily exercises and rituals that will keep the magician's mind sharp, his will strong and his energies balanced. If you take what I intend to provide here and make it a daily routine to perform at least most of it then you shall be well on your way in the magical initiation, and I promise you shall begin to see progress in your magical evolution swifter than you had found before by only the sparse practice coupled with some studying.

While it shall all be beneficial, this essay is not intended for the lazy man or, by any means, the armchair magician. This is for the practicing magician who seeks a real progression in his power and control over his environment. Unlike some of my other essays, reading this article without practicing it, due to its lack of magical theory, will do you no good. With the exception of a few complexities, the schedule I am about to provide is my own; I can vouch directly for its benefits. Some of these exercises are of my own creation, some are pulled directly from or based upon the exercises that Franz Bardon used, while some come from the practices of various orders and circles. Regardless of the origin, these practices work and will provide the magician a concise way to keep himself polished and sharp.

The Routines

[/B][U]

Upon waking

The morning is an ideal time for initiative magical practices, particularly those which serve to focus the mind, wake up the body, and get the internal energy flowing. It bares mentioning also that because of the state of the newly awoken brain, morning is also a great time for about fifteen minutes of meditation to set you in the mood to take on the rest of the day.

Simple physical exercise is enough after waking up, no need to stretch the line beyond repair.

Thought Control:

The first thing you should do upon waking is to stay in your bed for a few more moments, perhaps adjusting yourself into an upright sitting position if you feel like laying down is going to make you fall asleep once more. When you are in a position which is comfortable, but shall not allow for you to sleep again, close your eyes and begin a degree of introspection, monitoring the thoughts of your mind as they come to you. Do not force thoughts into your mind, nor should you try to hinder them; simply watch them as if you were a bystander. In a matter of minutes, due to the fact that you have turned your attention inwards, the number of thoughts running through your mind successively should begin to slow and lessen. After about five minutes, try to focus on only one thought, holding it there in your mind as intently as you can without allowing any additional thoughts to enter and obscure your focus.

At first it is likely you will only be able to accomplish this for a matter of seconds, assuming you have partaken in no previous mental discipline (such as psionic practices). However, in time you will learn to hold just one thought, and eventually remove that thought so as to have your entire mind blank. When you can hold one thought in your mind for five minutes (perhaps set two buzzers to go off, one after five minutes, and the other after ten minutes) you may progress to trying to keep your mind clear the following morning. Once you can do so, you should make this a fifteen minute practice: 5 minutes of monitoring, 5 minutes of a single thought, 5 minutes of no thoughts. In time you will learn to clear your mind instantly of all thoughts, but even when you can you should still do the aforementioned every morning for about ten minutes.

Introspection should be rather done before going to sleep, the best if it was accounting just the one day. Long term introspections are good in the beginning or once a month as a sanity practice. Thought control can be done any time, but I rather suggest not to do so right after waking up, simple throat singing is a better way how to wake up.

Stretching:

It is important to follow up the previous exercise with a daily set of stretches for reasons which, on the surface, most should know, and which in a deeper sense a qigong student will understand. Hermetically speaking, suffice it to say that the body is your own personal Holy Temple, containing within it the individual spark of divinity; keep your temple clean. Stretching could be likened to "polishing the outside of the temple." Once more, it is important to stretch every morning for a good five to ten minutes (preferably ten) after waking and performing the Thought Control exercise. I shall not provide a stretching program, as they are easy to access or to create on your own. Do not stretch for over twenty minutes in one sitting.

Whether you choose stretching, weight-lifting or a cardio exercise (you can actually switch between these practices occasionally), the time needed depends solely on your needs. Cardio exercise itself make you more and more accustomed to itself, forcing you

to need more and more time for the exercise to have any effect. If you want to lose weight, it is best to do the morning exercise before eating anything.

Divine Intervention:

After stretching, turn your body so as to face the rising sun* and seat yourself into seiza, which for those of you unfamiliar with the term basically requires sitting on your knees with your knees themselves about two fists apart in width from one another, and the large toes of your feet touching behind you, with which the heels of your feet should be just behind your butt. This position may hurt a little at first, but it compliments the previous stretches and has internal values which the eastern mystic will be familiar with. Seiza is a normal Japanese sitting position, it is used for meditation just like for eating. There are also many variations, from both feet fully crossing to crossing just toes, there are also variations where feet are wide apart and no crossing occurs). In terms of practice it is just a way how to sit, if you prefer a chair, then use a chair.

Facing the sun, stretch both your arms out to your sides in a gesture of reception, both palms facing forward(this would be the kneeling variant of the Position of the Portal Opener, for those of you familiar with hermetic positions) and proclaim in your mind or aloud "I shall receive gratefully anything good which the universe may send my way today, and call forth the energies of my soul to stir with my own divinity." Any affirmation can be used, including as simple as "Today is a good day".

Bring your arms back to your sides and lay your hands in your lap, meditating for a few moments and reflecting on your own karma(what good and bad things you've done lately that may effect your present day). With time and practice the magician will come to feel a rush of warmth after uttering the aforementioned proclamation, and in this way he shall judge that the universe shall work with him in his operations that day. If after a few months of performing this some parallel feeling is not present, then you should further evaluate your own karma, or examine weaknesses in other parts of your practice. Or, as they say, problem is on your side :-P

If you enjoy meditating in the morning, then this point would be the ideal time before your day truly gets going. The meditation should serve to align your energies for the day.

*Facing the location of the rising sun, which is East, is a tradition and not a requirement. I have performed this exercise facing all directions with efficiency, though personally enjoy sticking to tradition by my own nature, as I believe facing the sun is a good representation of the inner divinity and magical mechanisms of the universe. Logically, it also represents the beginning of the day.

The Qabalistic Cross of Light:

This is arguably one of the most used rituals of the hermetic and chaote, and serves its purpose well in connecting you to your environment and cleansing imbalanced energies within yourself so as to make the aforementioned alignment possible. There

are many variations of this ritual, and truly I have probably tried most of them and found this to make the most sense in correspondence to the Otz Chiim(diagram of the Tree of Life), which I shall describe for you in good detail:

Stand facing the east, arms at your side, and take a few moments for controlled and relaxed breathing. After about seven long, controlled breaths, form in your dominant hand the Sign of Benediction. For those of you who do not know, the Sign of Benediction is formed by extending the index and middle fingers of the dominant hand, curling in the other two fingers, and covering those two with your thumb. Somewhat like the “peace” sign without the space between the two extended fingers.

Bring your right hand with the Sign of Benediction over your head and vibrate “Ateh(Ah-tay), trying not to feel the vibration in your throat, but instead focusing on feeling it in the coronal sphere above the head itself. When you finish the vibration(which means you’ve almost run out of breath) bring your dominant hand to your abdomen, then turning it upside down and thrusting it straight towards the ground between your feet. Upon the end of the thrust, vibrate “Malkuth(Mal-kooth), with the “al” sounding like the “al” in “pal.” Once more, do not try to feel the vibration in your throat, but instead focus it between your feet. When done, visualize a shaft of light descending down from above your head and straight into the earth, passing vertically through your center, and extending on into the infinite universe on either side. Bring your hand across and up to your right shoulder, fingers pointing upwards, and vibrate “Ve Geburah(vay gay-boo-rah), one more feeling the vibration in the area your hand is over. Bring your hand across to your left side and vibrate “Ve Gedulah(vay gay-doo-lah). When done, visualize a shaft of light perpendicular to the previous one passing horizontally through both shoulder, extending infinitely into the universe on either side; you become the meeting the point of two infinite beams. Bring both your hands together over the center of your chest and say “Le olam(lay Oh-lahm), Amen.” Thus concludes the Qabalistic Cross of Light.

The meaning of the words are as follows:

Ateh – Thou art

Malkuth – The Kingdom

Ve Geburah- The power

Ve Gedulah – The Glory

Le Olam – Now and Forever.

Typically the Lesser Banishing Ritual of the Pentagram is the follow up to the QCL, but that does not mean that the QCL can not be worked independent of the LBRP, as I perform it without the attachment of the LBRP quite often. None the less, it compliments the ritual quite well.

The Lesser Banishing Ritual of the Pentagram:

Begin the LBRP with the QCL, so as to establish a magical alignment with your surroundings. Upon completion you should be facing the east. Using either a dagger,

a wand, the sign of benediction, or your thumb reach out and trace the banishing pentagram of air, visualizing that you are tracing it into the very fabric of the universe as a blue pentagram, which you are carving with a blue beam of light directed by the chosen mechanism. The pentagram should be drawn starting at the far left point, moving over to the right points, and continuing from there until you come full-circle to the far left point again. When you have completed the pentagram, inhale deeply and visualize that you are inhaling the word "YHVH(Yod-he-vau-he), letting it permeate your being. When you have finished inhaling, step six inches out with your right foot and throw both your arms forward, vibrating the name YHVH and letting its essence flow into the engraved pentagram, thus charging it appropriately. Turn 90 degrees to your right so as to face the south, and there trace the banishing pentagram of fire, charging it as previously mentioned, though this time with the name "Adonai." Turn 90 degrees more so as to face west and draw the lesser banishing pentagram of water, charging it with the name "EHIEH(Eh-hee-yeh)." Turn to the North and draw the lesser banishing pentagram of earth and charge it with the name "AGLA(Ah-goo-lah). Turn once more to the east, by which time you shall have completed a full circle. The visualization should be that on each cardinal direction you have a flaming blue pentagram, each linked to the other with a blue cord of energy. Open up your arms, making the Position of the Opener, and say "Before me Raphael, behind me Gabriel. At my right Michael, and at my left Uriel." Try to actually feel the presence of these four being on either side of you in their corresponding elemental quadrant. Go on to say "For about me shines the pentagram," then bring your arms in and cross them over your chest and continue with "and within me flames the six-rayed star." Feel the atmosphere around you crystallizing to your being and molding to your shape as a delicate, easily breakable unit. Quickly and aggressively throw your arms down to your sides, "shattering" that atmosphere and expelling it outwards in all four directions. At that point the Lesser Banishing Ritual of the Pentagram is complete.

Method of pentagram drawing here is called the "A method". There are many other methods for this, major ones are described here:

<http://www.scribd.com/doc/234401632/Condensed-Magick-101>, from page 12 on.

It would be just good to say that A method has many pitfalls (e.g. Water banishing equals to Air invocation, etc), there are methods about how to solve this problem in the link above.

Regarding the LBRP, most commonly used version does not call archangels, but simply performs QCoL again, and uses Earth banishing pentagram as the only pentagram used (because as we know, Earth limits all other elements).

Now, despite the length of that part of the essay, all of those exercises together will

only take 45 minutes or so, depending on how slowly you practice the first three exercises. Though I advise it, you do not need to perform all of the aforementioned every morning if you do not have the time. It is quite alright to divide them up, doing a particular set every other day. The amount of concentration you put into each of these will ultimately determine the speed and quality of your progression.

It will perhaps do to make a note concerning the LBRP and QCL: It is not unknown to me that some people do not like any form of ritualism. Keep in mind that those two have been practiced for over two thousand years in one form or another, and time has refined and perfected their efficiency. Therein, to dismiss their use simply because of some blind distaste for ritual seems to me only a flamboyant act of ignorance towards something which your own stubbornness alone dismisses as useless. If you can stomach those two, you will in time come to reap their benefits, at which point you may decide to re-evaluate some of your views on the traditional rituals of magic. If you still refuse to use them, then you are well off regardless, as they are by NO means a necessity to the daily routine of the magician, and not practicing them shall have no negative effect on your growth.

Escape from dogmatism isn't stupid or ignorant, as the author here is trying to say, without freedom, experience and creativity, there would be no QCoL and LBPR to begin with.

Throughout the Day

The following exercises need not be practiced at any one time during the day to receive their maximum benefits. In fact, the LBRP and the QCL could have also fallen into this category, though I have found it useful to practice those two every morning and night. Perform the following exercises whenever you have the time throughout the course of the day.

Sharpening Visualization:

Sit down at a table and lay before you a series of three simple items, such as a match, a pencil and a salt shaker. For about two minutes stare intently at one of those three items, letting no other thoughts enter into your mind. Get to know the object's shape well, then close your eyes and against the blackness of your eyelids try to recreate the image in your mind. Spend a moment of this image so as to make an exact, perfect replica of the actual item in your mind. Hold this item in your mind's eye for about four or five minutes with no other thoughts entering therein. When done, open your eyes and try to visualize the image in the actual air in front of you, suspended a few feet in front of you. Visualize intently until you can essentially see it actually there in your mind with your eyes open. After you hold that visualization for a few moments, move on to visualizing two objects at once in the mind and with the eyes open, then move on to three objects at once. Though at first you will only be able to visualize one

item at a time well, you will eventually be able to sustain the image of all three with your eyes open or closed.

It is much better to start training the visualization with simple geometric shapes (like a white triangle, black circle, etc), always keep one object for one session, not more. You can also use trataka exercise.

Daily Operation:

You should make it a point every day to work some type of magical operation. Of all your exercises, keeping up with a routine set of operations will sharpen the power of your magic the most. Now this does not have to be something grand involving an actual change in an aspect of your ongoing life; simply calling the wind or trying to put out the flame of a candle will do. Should you choose to actually enact an operation to change an aspect of your life, ensure that you put the utmost focus into it. If you choose to practice with some elemental manipulation a little (which I highly advise regardless of other plans), try to spend about 30 minutes doing so. If your practicing with the wind, then practice calling the wind, halting it, and causing it to switch directions repeatedly in accordance to your will, and only to your will. If you want to play with fire, light a candle and practice swaying it at first from one side to the next, then having it grow taller and smaller. Finally, practice shrinking the flame until it extinguishes. If you practice hard, then after a few weeks you may even be able to relight the flame after extinguishing it.

Now I hate to say this, and several of you and equally hate hearing it, but a full-blown ritual incorporated into the day for your magical operation will benefit you more in the process of total cultivation. Why? The mind becomes more romanticized with the operation, therein sharpening and concentrating much more. Your body, with the aid of the magical weapons, becomes more aligned with the energies you are working with, as opposed to just your mind becoming aligned with those energies. Indeed, your entire being becomes a part of the operation you are trying to enact. Sure, a direct approach can substitute all the aforementioned, but it still rarely has the feeling of satisfaction after completing a full ritual. However, I understand that most my readers do not have access to ritual items, and therein compromise shall be done where needed; simply an observation of mine.

Note that this also includes the practice of any psychic faculties you are trying to develop, such as remote viewing, psychometry, etc.

Meditation:

If you did not get in your meditation in the morning, try to find some time shortly after eating lunch to squeeze some form of it in. If you are at work, then perhaps take a ten minute and spend some time in a state of inconspicuous introspection and relaxation. If your daily operation for that particular day will require more time and energy, then I advise making the time for meditation before you do the operation. I will not provide a particular method of meditation, as rarely is any one meditation better than another.

However, different meditations do different things for the person, and I ask that you familiarize yourself with an arsenal of different meditations so as to adjust accordingly to the need, should one arise.

Do not meditate right after eating, digestive problems could arrive, not speaking about digestion slows down other bodily processes (including thinking), making meditation seems simple but ineffective.

Studies:

It is imperative that you set aside some time each day for the progression of your own intelligence in the path of magic which you have chosen to tread. I personally advise dedicating a good hour each day to reading a little more about magic theory and application, taking about ten minutes at the end of the hour to evaluate how you may apply what you have learned that day in your immediate future, eventually incorporating it into your practices somehow, should the nature of the content make such possible.

Worship and Contemplation:

If you are religious, you should make a point to set aside a part of the day, each day, to acknowledge and worship your individual godhead, should that be what your religion asks of you. The reason for this is a matter of magical theory, which I mentioned at the beginning would not be covered in this essay; suffice it to say that it has beneficial results in your spiritual workings. After worshipping your deity, perhaps praying for a few minutes as well, spend a proportional amount of time contemplating the nature of the deity you are acknowledging, trying to reconcile its existence within your own mind. I have always believed that should you choose to worship an entity you should not do so blindly, but instead actually try hard to rationally prove to yourself that such an entity not only exists, but contains within its being all virtues you have associated with it. Your god/dess should be very real to you, and not because you've simply been told to think such.

If you are a part of a belief system that is not necessarily religious (such as Buddhism or Daoism), then spend time contemplating the nature of your system's beliefs, why you believe them, and what in life has suggested that those beliefs are the correct ones for your own spiritual evolution.

In other words: If you believe in God, try hard to reinforce that belief and if you don't believe, you should think about yourself and why you are so ignorant as not to believe in God

Before Sleep

You should close your day in essentially the same way you opened it, with the exception of the Divine Intervention exercise. Watch and control your thoughts, do a little meditation, and follow through the QCL and LBRP. When you've finished that set, I also recommend getting in a little shielding practice by erecting a protective circle around your bed. Be sure that the circle protects the entirety of the bed, being at least

a foot away from the bed itself at any given point. You may also want to practice setting up wards at various points in the house, particularly if you're prone to being annoyed by various entities or energy-based disturbances at night.

That would mean that you are doing LBPR wrong, because it's portion about banishing somehow doesn't banish.

Lucid Dreaming:

As the completion of the daily routines, you should try to avail yourself of a lucid dream that night, as opposed to a normal one. This is best done by thinking intently about a particular object, saying to yourself sternly "I will see this in my dream." Do this a number of times, repeating the aforementioned statement to yourself over and over appropriately. Keep the object in the back of your mind when you close your eyes to sleep, and if you are successful, the object should be in your thoughts the instant you drift into actual sleep. If that is accomplished, then by the nature of sleep mechanics you will see that object sometime throughout the course of your many dreams that night. When you do, a part of your mind will instantly remember what you did before you went to sleep that night, and it shall then be clear to your mind that you are in a dream. At that point, congratulations; you're lucid dreaming. This is a great step-up to astral projection or remote viewing, should you choose to take up the opportunity.

Conclusion

This should serve its purpose as a basic outline for your daily practices in the path of magic. It is merely a rough template, and I strongly advise changing it in accordance to your personal preferences, available time, and path of magic which you follow, adding to it what you will in accordance to what the latter suggests. Though I have written this essay for the aspiring magus, I also tried to write it in a manner that would prove useful in application to psychics and eastern mystics as well. Therein, it should serve as a pretty well-rounded guide to magical/psychic development in your path.

On a last note, it would not be a bad idea to devote at least one free day every two or three weeks to your metaphysical practices entirely. Spend an entire day practicing and studying every now and then, and I promise that you shall get much done. These days can be seen as the parallel of "burnouts" in weight training, in which you push your mental limits of concentration, and the ethereal self's limits of energy interaction, to further yourself later on.

Actually a burnout is when you overdo it, don't overdo it

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Hepaby!

<http://akenu.blogspot.com>

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Author Topic: Daily Magic Practices (Read 47179 times)

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July 20, 2014, 04:08:36 AMReply #30

Ekstatikos
Veritas Furniture

Offline

411

Karma:

20

Personal Text

"It was ME! I was the turkey all along...!"

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Re: Daily Magic Practices

Quote

If you are religious, you should make a point to set aside a part of the day, each day, to acknowledge and worship your individual godhead, should that be what your religion asks of you. The reason for this is a matter of magical theory, which I mentioned at the beginning would not be covered in this essay; suffice it to say that it has beneficial results in your spiritual workings. After worshipping your deity, perhaps praying for a few minutes as well, spend a proportional amount of time contemplating the nature of the deity you are acknowledging, trying to reconcile its existence within your own mind. I have always believed that should you choose to worship an entity you should not do so blindly, but instead actually try hard to rationally prove to yourself that such an entity not only exists, but contains within its being all virtues you have associated with it. Your god/dess should be very real to you, and not because you've simply been told to think such.

If you are a part of a belief system that is not necessarily religious(such as Buddhism or Daoism), then spend time contemplating the nature of your system's beliefs, why you believe them, and what in life has suggested that those beliefs are the correct ones for your own spiritual evolution.

[Akenu's Note:] In other words: If you believe in God, try hard to reinforce that belief and if you don't believe, you should think about yourself and why you are so ignorant as not to believe in God

How you got that from the foregoing advice is beyond me. :rolleyes: The gist of it seems to be that one should always and continually critically evaluate their own religious and spiritual beliefs, which is very, very far from saying what you interpret it to imply.

Quote

You should close your day in essentially the same way you opened it, with the exception of the Divine Intervention exercise. Watch and control your thoughts, do a little

meditation, and follow through the QCL and LBRP. When you've finished that set, I also recommend getting in a little shielding practice by erecting a protective circle around your bed. Be sure that the circle protects the entirety of the bed, being at least a foot away from the bed itself at any given point. You may also want to practice setting up wards at various points in the house, particularly if you're prone to being annoyed by various entities or energy-based disturbances at night.

[Akenu's Note:] That would mean that you are doing LBPR wrong, because it's portion about banishing somehow doesn't banish.

Banishing and shielding are different things...?

Other than that, good commentary Akenu, I look forward to seeing more of these!

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~ Io Daimon Eriounes Theon ~

"Success is thy proof: argue not; convert not; talk not over much!" ~ Aleister Crowley,
Liber AL vel Legis

To Know, To Dare, To Will, To Be Silent, and To Liberate

July 20, 2014, 04:11:06 AMReply #31

Akenu

Posts By Osmosis

Offline

3311

Karma:

-42

Personal Text

यम या रा आना

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Re: Daily Magic Practices

Banish means to send energies away, shielding means to keep nearby energies outside your skin. License to depart is kindly asking the spirit to leave.

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July 20, 2014, 12:37:07 PMReply #32

Akenu

Posts By Osmosis

Offline

3311

Karma:

-42

Personal Text

यम या रा आना

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Re: Daily Magic Practices

There surely be more, as soon as I finish works on the third book.

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July 20, 2014, 12:57:20 PMReply #33

Ekstatikos

Veritas Furniture

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411

Karma:

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Personal Text

"It was ME! I was the turkey all along..."

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Re: Daily Magic Practices

Quote from: Akenu on July 20, 2014, 04:11:06 AM

Banish means to send energies away, shielding means to keep nearby energies outside your skin. License to depart is kindly asking the spirit to leave.

Yes. Nevermind though.

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~ Io Daimon Eriounes Theon ~

"Success is thy proof: argue not; convert not; talk not over much!" ~ Aleister Crowley,
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Author Topic: [Middle Pillar Rite](#) (Read 24646 times)

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Middle Pillar Rite

The Middle Pillar Rite

A Joint Article by Koujiryuu and Prophecy © 2004 Not to be reposted without permission.

The exercise, a brief description of Hebrew mysticism, and an examination of the Eastern parallels

<Prophecy> If everyone were to silence themselves, I might be inclined to provide a meditation for awakening the energies of the middle pillar more efficiently via a western hermetic view, as opposed to the eastern yogic view, and in turn show you all how to use that meditation to the ends of efficient healing, both of yourselves and others.

<SupernaturalGuy> :P

<Vitamyst> ...

<SupernaturalGuy> enlighten us prophecy

<Prophecy> So shall I proceed?

<Silver_Archer> Western kundalini ascension. this should be interesting

<Silver_Archer> Yes, please do :)

<Prophecy> Or would we rather talk about food.

<Vitamyst> Yes, that would be great. :)

<Rafnul> I hunger for knowledge alone, ;).

<Prophecy> Very well then. Kouji may be able to provide some input at various appropriate places as well.

<SupernaturalGuy> silence please...

Prophecy - The Middle Pillar Rite and the Qabalah

<Prophecy> First off, unlike the eastern yogic practices, Western Hermetics acknowledges only five centers of psychic energy, as opposed to the traditional seven. Then five centers correspond to two things: The Tree of Life, with the lowest chakra being Malkuth, and the highest being Kether, and secondly, the five elements.

<Koujiryuu> Aye, 5 of them aren't used or are omitted?

* Koujiryuu has been reading up on qabalah.

<Prophecy> In order from top to bottom, they are Spirit, which resides on the top of the head(Eastern Equivalent: Sahasrara chakra), Air, which resides in the throat(Visshudda), Fire, which resides at the heart(Anahata), water, which resides in the pelvic region(muladhara), and Earth, which resides jointly at the ankles.

<Silver_Archer> so the chakras at the feet are also considered important over here unlike eastern yogic practices

<Prophecy> Now for our practice, we will begin the meditation by laying flat on our backs, with our hands resting on our stomach with the fingers interlocked.

<Koujiryuu> Hold on a second. Ankles, or feet?

<Prophecy> Ankles. Once it expands, it encompasses both feet.

<Koujiryuu> Ah, ok. In qigong, there is a point midway on the bottom of each foot called yongquan, where qi enters and exits the body.

<Prophecy> Begin by imagining a sphere of brilliant white light just above the coronal region of the head. As the sphere is forming, vibrate the word "EHEIEH, pronounced "Eh-huh-yeh." This center represents the I AM presence within. The vibration of this word resonates with the sephira Kether on the tree of life, and rings synergous with this sphere which is called Spirit.

By vibrating it, what I mean is to say it slowly, perhaps stretching it out for about eight seconds, and focusing on the vibrations the word creates in your throat, pushing them mentally into the sphere.

This is the technique to activate this sphere. Repeat the name several times, no more than seven. Once done, you should be visualizing this sphere above your head shining in great brilliance, and should also be able to feel its resonating energy.

<Koujiryuu> Perhaps you should further explain where these centers come from? E.G. the tree of life, qabalah, etc. when you finish the exercise, as this is incredibly esoteric and I doubt the majority of people understand the root of all this.

<Prophecy> I will, Kouji.

<Prophecy> Once the mind has rested on the illumination of the Coronal Sphere of Spirit for about five minutes, once it has grown and resonated, visualize it emitting a white shaft downwards through the skull and brain, and stopping at the throat. At the throat, the white light at the bottom of this shaft expands to form a second ball of light, which should expand to take up a large part of the lower face as well. This center is called Air, and activates within the user those elemental properties, synergizing them with spirit, which is the source of all elements. Once you have visualized this energy

center expanding and glowing vibrantly, filled white, glowing energy, vibrate the name "JEHOVA ELOHIM," pronounced "Yuh-hov-voh Eh-loh-heem." Vibrate the name no more than seven times, then spend at least five minutes focusing on this sphere's brilliance. JEHOVA ELOHIM means "The Shining Lord."

<Solstice> elohim va daath ;P

<Koujiryuu> The methodology of 7 is intriguing, as it is one I use myself.

<Prophecy> From there, let the air center thrust downward a shaft into the solar plexus, continuing the original shaft. There it shall form the 3rd center of Fire. At this point we shall once again visualize the light at the bottom of the shaft, which is in the solar plexus now, expand outwards, taking up about half the stomach and the pectoral muscles. Here we shall vibrate the name Jehova Eloah Ve-Daas, pronounced "Yuh-hoh-voh Eh-loh ve-Dah-ahs."

<Solstice> huh, read it before as Va Daath.

<Prophecy> I'm using Golden Dawn terminology, so it may differ some from A.A terminology, which is the other place where the divine names commonly come from.

<Prophecy> After concentrating on that center for about five minutes, we shall visualize the fire center thrusting a shaft downwards into the pelvic region, forming the center familiar to some as the Hara, or Tan Tien. Here, we shall once more visualize the light at the bottom of the shaft expanding and becoming a brilliant center of energy. Once done, we shall vibrate the name "Shaddai El Chai," pronounced "Shad-I El Ki," with the "I" sounding like the "I" in kite, as opposed to chi. From here, we shall once again have that center(after focusing on it for at least five minutes) thrust a shaft downwards, carrying light with it, into the place where our ankles meet(for we are laying on our backs with our legs extended, and foot over the other). At that point, we shall again visualize the light of the shaft expanding into an orb of brilliant light. Once done, we shall vibrate the name Adonai Ha Aretz, pronounced "Ah-doh-nl Hah Ah-retz." Then focus on this center for five minutes.

At this point, we have five energy centers, with one long, shining shaft of light going down through them all, connecting them.

This is symbolic of two things: The union of the fruits on the tree of life via the middle pillar(for there are three pillars on the tree of life diagram), and secondly, the shining of the middle pillar, which is the magician who stands between the two pillars of the temple of Solomon, JAKIN and BOAZ.

<Koujiryuu> Perhaps you should go through and define what each "mantra" said during the process means, in English?

<Prophecy> For a short elaboration of the latter, whereas the east has the yin yang to symbolize the dual and non dual nature of the universe by means of defining opposites, the western hermetic traditions have the symbolism of the two pillars, one white, one black.

<Koujiryuu> Ah, interesting.

<Koujiryuu> Jakin and Boaz, would for all intents and purposes be yang and yin, then?

<Prophecy> Correct.

<SupernaturalGuy> cool

<Prophecy> And the third pillar is the image of the magician standing between them, uniting all opposites as the vessel of harmony within the universe.

<Koujiryuu> The third pillar in this case would be synonymous with yuan. Yuan being the perfect balance and combination of yin/yang. Somewhat of a third polarity, it means "neutral" and is a relatively unknown term in the present community.

<Prophecy> Now then, the meanings of the divine names used:

<Prophecy> EHIEH: I AM

JEHOVA ELOHIM: The Shining Lord

JEHOVA ELOAH ve-DAAS: He is Deity and Knowledge

Shaddai El Chai: Almighty God who Lives Forever

ADONAI HA ARETZ: Lord King of the Earth

<Prophecy> Those being the meanings of the divine names, we continue on with the exercise(that's right, its not over). When done with the last sphere, visualize the entire shaft

of silvery light, studded with five brilliant orbs. Let this spiritual energy circulate, focusing on the coronal

sphere as it spins and pulls in the universal energies, making them ready for use. Exhale slowly, imagining that energy flowing down the left side of the body to the sole of the left foot. Then, let it curve around and come back up through the right side of the body, untill it connects again to the coronal sphere of Spirit.

Let this circulation flow evenly to the rythm of the breath untill the circuit has been traversed 7 times. Once done, send the stream down the front of the body, then up the back in the same manner, repeating this seven times as well.

The final circulation is here similar to a fountain which draws its water upwards until it shoot out the top, scattering down on

all sides. Throw the mind downwards to the Earth center, seeing it as the receptacle of power where the traveling streams of energy meet at once place; the storehouse of terminal and incoming power.

Imagine that this power is sucked upwards by the magnetic attraction of the spirit center, ascending the shining shaft by magnetic attraction to the spirit center.

Once it was reached the Spirit center, visualize the cycling of that center sending the energy out in all directions within the confines of the aura, creating the effect referred to before via example of a fountain.

When it falls down to the feet, collect it again at the earth center and repeat the process. As before, this process should include a rhythm of inhalation and exhalation. Those familiar with Qi Gong have a step in the right direction in this area.

So it is that by this time, we have two circular streams of energy travelling, and one lateral stream which climbs vertically up the shaft, and resonates back downwards to be recollected. The two circular streams are, as mentioned before, the one which circles down the left side and back up the left, and the one which circles down the back side, and back up the front.

While this is going on, we are also maintaining the visualization of the sprinkling energy from the Spirit center, making, when all visualized together, quite a scene. Once this has been completed, visualize the sphere of light

surrounding the entire body, with all these process going on within it, so that you are in somewhat of an oval-shaped shield, with the two circular circuits running along the proper sides of the shall, and the energy pulled up from the each chakra travelling back down along the inside of that ovular shell.

<Koujiryuu> Prophecy: Does this method ever cause your neck/back to crack/pop loudly, and other joints at times?

<Prophecy> Yes, Kouji, that happened to me the first time.

<SupernaturalGuy> so it won't happen again?

<Koujiryuu> It happens frequently, particularly during discussion like this- the energy is going quite bonkers currently.

<Koujiryuu> Right when you were talking about the ankles, my ankles popped XP

<Prophecy> It is at this moment, after the process is complete and set in motion sustained by your visualization, that attention should be directed to any places in your body which require healing.

Focus on the damaged/diseased tissue, bone, muscle, organ,

etc, and let it become bathed in a sea of light and power. Such energetic disturbances that cause things such as disease shall be almost immediately saturated, broken down, and ejected from the ovular sphere.

Now then, when healing someone else with a serious ailment, such as a diseased organ, have the patient assume the middle pillar posture(given in the beginning), and seat yourself at their dominant side.

Relax the patient, telling him to individually relax each muscle from the head to the toe. Once down, place your dominant hand on the patient's solar plexus. Go on and perform the exercise that has been provided, activating all the energy of the spheres. Connect to the patient, so that the energies of your aura will influence the energies of his.

<Koujiryuu> Quite similar to my personal kundalinic healing techniques and usui reiki, Prophecy.

<Prophecy> Let your energy stream from your fingers into the patient. His energy will, by rule of thumb, sympathetically simulate your own, and healing will begin by both the patient and the healer focusing on the diseased part of the body.

And there you have it. The Middle Pillar exercise, as well as its application. It will also note that any prayer done on the part of the meditator when in this state is invaluable. Its a good way of putting that energy to use. As such, magical operations can be strongly charged by this exercise as well.

<Koujiryuu> Perhaps, if I may intercede-

<Koujiryuu> Perhaps now would be a good time to elaborate a bit more on the origins of this practice, the Tree of Life, and qabbalah. After that, perhaps I can make some comparisons/observations between this method and kundalinic awakening?

<Prophecy> And as a suggestion, save this discussion, as I doubt you'll remember it otherwise.

<Enlightenment> I'm saving this, very informative ^_^

<SupernaturalGuy> same here

<SupernaturalGuy> lol

<Prophecy> Alright then. There are nine fruits, called sephira, on the tree of life. The tree of life is symbolic of two things in hermetic traditions: The creation of the universe, which was done via the filling of the empty fruits with the holy spirit, creating all things through their emanation, and secondly, the path of personal ascension for the magician, from lowly sin-bound existence on earth(Malkuth), up to the

ascertainment of personal godhood and union with God(Kether).

<Koujiryuu> This all comes from qabalah, which is an ancient Hebrew system of mysticism that God taught to the inner circle of angels; when some of these angels fell to earth, the story goes, they taught it to man. Moses was said to have practiced this method during all his free time in the 40 years in the desert...recieving personal instruction from an Angel of the Lord.

<Prophecy> Good addition.

<Prophecy> It a system which is believed to have originated in one of the first human cities of Mesopotamia, Ur.

<Koujiryuu> I believe the teachings were passed down during the "nephilim" period before the flood, when angels actually roamed the Earth...or so they say..

<Prophecy> That is the theology, yes. For those interested in the transmission of divine teachings to man, read the Book of Enoch.

<Koujiryuu> For more info on the history of it, I suggest you read this link: <http://www.mystae.com/restricted/streams/scripts/kabbalah.html>

<Koujiryuu> From that site: "The Qabalah may be defined as being the esoteric Jewish doctrine. It is called in Hebrew QBLH, Qabalah, which is derived from the root QBL, Qibel, meaning 'to receive'. This appellation refers to the custom of handing down the esoteric tradition by oral transmission, and is nearly allied to 'tradition'."

"The Qabalah was first taught by God himself to a select company of angels, who formed a theosophic school in Paradise. After the Fall the angels most graciously communicated this heavenly doctrine to the disobedient children of earth, they furnish the protoplasts with the means of returning to their pristine nobility and felicity. From Adam it passed over to Noah, and then to Abraham, the friend of God, who emigrated with it to Egypt, whe

<Prophecy> The Middle Pillar exercise is symbolic of the middle pillar in the diagram of the tree of life, and the five fruits therein, to which have been assigned elements. Those five fruits being Kether, Geburah, Yesod, Malkuth, and Daath.

<Koujiryuu> Why are only 5 of the fruits used, as opposed to all 10?

<Prophecy> Because only five exist on the middle pillar.

<Koujiryuu> Ah

<Prophecy> Three exist on the left pillar, JAKIN, which is the pillar of severity, and three exist on the right pillar, BOAZ, which is the pillar of mercy.

<Koujiryuu> I've yet to read the majority of those PDFs, I've been quite busy rereading the zhuangzi, liehzi, daodejing, upanishads, yoga kundalini sutra, etc.

<Koujiryuu> I see, noted.

<Prophecy> Now then, the bringing down of the energies from the Spirit Center above the head is symbolic of bringing downwards the divine light of Kether, slowly drawing it into our world of Malkuth.

By assimilating more of the divine energies of Kether, we can begin to ascend up the middle pillar of the Tree of Life.

This process is symbolized by the circular revolution of the energies, passing from Spirit(Kether) down to Earth(Malkuth) and back up to Kether.

<Koujiryuu> Hermetic tradition is incredibly symbolic when contrasted with the more direct, down-to-earth approach of kundalini and xi shui jing.

<Solstice> There's a latvian chant in an Enigma song about the tree of life and it's parts.

<Prophecy> Indeed it is.

<Prophecy> So then, with all that having been said, I await any questions you may have.

<Solstice> Who are the "brave and wise men" that hang swords on the World Tree?

<Prophecy> Those would likely be the choirs of angels assigned to each fruit.

<Solstice> Awsome.

<Solstice> and the horse they "came together" on?

<Prophecy> That horse would be Sleipner, the horse of Odin, who himself hung upside down on the tree of life for nine days, staring into the darkness with his spear, gunnir, in his side.

<Koujiryuu> !!! Norse mythology is even wound into it? How remarkable.

<Solstice> Yeah, I was thinking that was wierd.

<Prophecy> However, that is legend within Asatru mythology, which sees the Tree of Life as an actual tree located in Asgard, as opposed to the symbolic representations of the Hebrews.

<Prophecy> Odin drank from two wells of wisdom at the roots of the tree

of life, which correspond nicely to the two primary springs of life at the bottom of the Hebrew tree of life.

<Koujiryuu> Wow, the parallels between this and kundalini are astounding.

<Prophecy> The price of drinking one of those was his left eye.

<Koujiryuu> Seriously, I had no idea how similar our practices and methodology are, at least within this realm of thought.

<Prophecy> Afterwards, in his infinite wisdom, he decided it would be a good idea to stab himself in the side with Gungir and hang upside down on the tree of life for nine days.

<Koujiryuu> Gungir was a pretty large/wicked lance, as well. Ouch.

<Prophecy> However, there was a reward. Just as the fruits on the tree of life resemble all the forces in the world, on the ninth night in the sand below him, the runes materialized, alongside with their meanings, which encompass all the forces of the world.

<Koujiryuu> Prophecy: Have you heard of the "Spear of Destiny"?

<Prophecy> No.

<Koujiryuu> Well, supposedly it was the spear which the roman centurion impaled Christ with as he hung on the cross, and holy water spilled forth.

<Prophecy> For future reference, the tree of life is called Yggdrassil by the Asatruar.

<Prophecy> Ah, yes.

<Koujiryuu> It is said that whoever possesses the Spear of Destiny controls the fate of the world.

<Prophecy> In the same side that Odin stabbed himself.

<Koujiryuu> It exists today in an Austrian (?) museum somewhere.

<Prophecy> What is more important than the physical existence of the Spear of Destiny is its astral existence.

<Koujiryuu> Supposedly, all major world rulers/dictators possessed it during their reign, including Hitler and Alexander the Great.

<Koujiryuu> Kind of an interesting aside.

<Prophecy> Indeed.

<Prophecy> There are many complicated facets of this world we live in.

<Koujiryuu> Anyway...any more questions for Prophecy?

<Koujiryuu> Agreed.

<Prophecy> When they arise, it becomes obvious that there is some value to those things called "Occult."

<Prophecy> I do not believe so. As such, I give the stage to you now.

<Prophecy> If anyone has anymore questions, PM me.

<Koujiryuu> However, it should be noted that the authenticity of said spear is rather doubted, in a similar vein to the Shroud of Turin, Excalibur, etc.

<Prophecy> Anyways, I'm out for the night.

<Prophecy> I look forward to seeing this posted with Kouji's comments. Take care.

* Prophecy/#VAcademy is glad he could help get some actual discussion going

-:- SignOff Prophecy: #vacademy (Quit: Prophecy)

Koujiryuu - Eastern Parallels and the Alternate Nostril Pranayama

<Koujiryuu> Alright guys. I'll now elaborate on the parallels between the Middle Pillar rite and kundalini/kundalinic awakening.

<Koujiryuu> To begin with, kundalini revolves around the paradigm on the chakras. I assume most here are familiar with them?

<Koujiryuu> Yea? Nay?

<Azazen> not sure

<Lightbringer> I am familiar with them

<DreamingSaint> Sort of, yes.

<Lightbringer> maybe a bit of an overview is in order...

<Koujiryuu> Well, the chakras are energy centers, similar to the sephira, that exist in the body and correspond physically to nerve plexi and the major glands. There are seven of them- the root, spleen, plexus, heart, throat, brow, and crown. Or in sanskrit: muladhara, svadhisthana, manipura, anahata, visshuddha, ajna, and sahasrara. They each have a specific color that corresponds to the visible light spectrum: red, orange, yellow, green, blue, indigo, and purple respectively.

<Koujiryuu> Kundalini yoga manifests itself in an awakening to God-consciousness, and an awakening of the dormant energy in the root chakra at the base of the spine. The energy exists there symbolized by a sleeping serpent in 3 and one half coils. The goal, then, of kundalini yoga is to awaken this dormant energy and raise it to the top of the head, often done in a manner similar to the Middle Pillar rite.

<Koujiryuu> Of noted interest are the 3 nadis.

<Koujiryuu> The middle one, "sushumna", is quite similar to Prophecy's

"middle path on the tree of life". It is this channel that the energy descends down, and then rises back up.

<Koujiryuu> Nadis are energy pathways in yoga.

<Koujiryuu> Synonymous with the qigong concept of meridians.

<DreamingSaint> Ah

<Koujiryuu> Normally, when a human is born, this channel is weak and sealed off. Similar to the sephira malkuth, symbolising the world of man, being distant from kether, the inner heaven at the crown. The two nadis that coil around sushumna begin at each nostril, and end at each testicle/ovary. They are ida and pingala, yang and yin, solar and lunar, hot and cold, respectively. Quite similar to the concept of Jakin and Boaz.

<Koujiryuu> <@Prophecy> Odin drank from two wells of wisdom at the roots of the tree of life, which correspond nicely to the two primary springs of life at the bottom of the Hebrew tree of life.

<Koujiryuu> These two "springs of life" remarkably parallel the sex organs, and their place at the bottom of the tree of life. Now, normally throughout the day, prana ("qi") flows in

either ida or pingala, shifting it's focus about every two hours.

<Koujiryuu> One of the prerequisites of kundalinic awakening is a balance of energy between these two channels, before the light can descend down shushumna, activate kundalini at the root chakra, and rise it to the crown center ("kether"). This is done through breathing techniques (pranayama) focusing on the nostrils to regulate the flow of energy between the two channels, or pillars if you will.

<Koujiryuu> In Prophecy's technique, the focus is on a descent of God/Light down through the crown center and down to the feet, eventually forging a connection between Heaven, Earth, and Man. In kundalini yoga, the focus is similar but different, as

this pillar of light begins at the root chakra and flows out of the crown, and the Light descends to awaken the energy, however the energy already exists in the body, but is dormant and sealed off.

<Koujiryuu> The awakening of this primal energy can be done a couple of different ways, depending on the style of yoga used:

<Koujiryuu> Repetition of mantra, the Grace of the Guru (shaktipat, divine transference as SC noted), fasting, prayer, visualization/energy techniques, breathing techniques, etc.

<Koujiryuu> However, kundalinic awakening is a very gradual process, as opposed to Prophecy's method which assumes that the technique works right away. It took me 27 days of chanting for 3 hours a day, while

trying to force the energy to arise, before I had the revelation that you need to relax and not force the process.

<Rafnul> Is it fair then to say that Prophecy's method reflects a state of mind, and yours reflects a state of being, then?

<Koujiryuu> Right when I realized I must concede control to the energy descending into me, I then achieved awakening of the energy.

<Koujiryuu> No, Rafnul.

<Koujiryuu> Well, actually, on second thought, that would be a fitting description.

<Koujiryuu> While his technique focuses more on a descendance and cycling of energy thereof while in a specific state of mind, and may work immediately..

<Koujiryuu> Kundalinic awakening focuses more on a harmonious descendance and arousal of dormant energy, reflecting in a state of being, yes.

<Rafnul> Yes, such was my thought.

<Koujiryuu> It should be noted that kundalini also causes the upward flowing of sexual fluid and energy. E.G. within the Qigong paradigm, it is called Xi Shui Jing,

"Mind watered essence" commonly referred to as "brain/marrow washing".

<Koujiryuu> I would assume that Prophecy's method would have a similar effect, with time.

<Koujiryuu> Kundalinic awakening causes a transformation of raw sexual essence into a flowing spiritual energy of the highest caliber.

<Rafnul> That would explain why I've seen the concept associated with several Tantric practices.

<Koujiryuu> Aye, yes. Kundalini can also be aroused through "partner practice". Hint hint.

<Koujiryuu> Alright, now I'll detail two basic techniques for arousing kundalini.

<DreamingSaint> Here we go

<DreamingSaint> Got back in time. :)

<Koujiryuu> The first is alternate nostril breathing, to balance the fire and water, yang and yin, within the channels of ida and pingala.

<Koujiryuu> Begin thusly: place your left hand in front of your nose, and support your left arm with your right hand by resting the left elbow in the right palm.

<SupernaturalGuy> alright

<Koujiryuu> Using your right index finger, close off the right nostril,

and breath in prana (energy) for the count of 3 "oms" through the left nostril.

<Koujiryuu> er, disregard that.

<DreamingSaint> o_O

<DreamingSaint> Will do

<Koujiryuu> Using your left index finger, close off the right nostril, and breath in prana (energy) for the count of 3 "oms" through the left nostril.

<SupernaturalGuy> lol

<Lightbringer> lol, knew something was wrong there

<Koujiryuu> Hold it for 6 oms, while visualizing the energy descending to the root chakra and energizing it. Feel it spiral down around sushumna. Now, using your thumb, close off the left nostril while unplugging the right one, and exhale for the count of 3 out of the now unclosed right nostril. Now, you must do the opposite. Breath in the right nostril for 3 oms, hold for 6 oms, visualize the energy descending the pingala channel. Lift the thumb, Unplug the left nostril, seal off the right nostril with the index finger, and exhale the breath out the left nostril for the count of 3.il,

<Koujiryuu> That's the technique. "Alternate Nostril Pranayama".

<Koujiryuu> Repeat this cycle no more than 10 times total.

<Koujiryuu> Any questions?

<SupernaturalGuy> my mind is full with questions

<SupernaturalGuy> just can't get them out

<Koujiryuu> This technique may cause an intense tingling of the genitals, or great feelings of warmth or cold. That's normal, it's a side effect of the energy being balanced between the two channels.

<Koujiryuu> Supernaturalguy: Please take a moment to think, and ask away.

<Koujiryuu> That goes for everyone else- if any clarification is needed, please speak up.

<Koujiryuu> Until I get some kind of response, I'll wait before moving on to the next technique.

<Samael> Why should the student waste his time researching the symbolism and then trying to find it's significance (in accordance to the individual)?

* SupernaturalGuy/#vacademy is thinking

<Samael> *if they plan to make use of it

<SupernaturalGuy> I'm trying to piece it all together

<SupernaturalGuy> then I will ask my questions

<Samael> As far as I'm concerned, symbolism is subjective and only

useful when it's understood and applicable to X.

<Koujiryuu> Well, the symbolism in kundalinic awakening isn't as predominate as it is in Prophecy's technique. To what are you referring? The chakra/nadi system?

<Samael> It seems like an unnecessary component; one which will (in time) cripple the mystic. Volition upon reality, using energy as the medium of change, would seem to be of more relevancy.

<Samael> Understanding an arts history is good in its own right, mind you.

<Samael> *Researching and understanding

<SupernaturalGuy> hmmm

<SupernaturalGuy> i have answered my questions lol

<SupernaturalGuy> with my own conclusions

* SupernaturalGuy/#vacademy says it's good to answer your own questions

<Samael> I'm reference to all the symbolism made reference to in the aforementioned lesson, specifically yours.

<Koujiryuu> As the chakras have biological basis in the glands and nerve plexi, and shushumna corresponds to the spinal cord. The twisting nadis of ida and pingala are synonymous with two nerves which coil around the nerves in the spinal cord....therefore, it's neccesary to know as it actually reflects human biology, and since we are working with "bio-energy" so to speak, it's more than applicable.

<Samael> "[01:56] <Koujiryuu> Now, you must do the opposite. Breath in the right nostril for 3 oms, hold for 6 oms..." All this technicality seems like more work then it's worth.

<Samael> I haven't been paying attention the entire time, as I've been doing research and studying. However, when I glanced back every now and then I found myself looking and hoards of symbolic references and information that wasn't necessary for practice.

<Samael> Are these truly the fundamental elements of your art? If so, can they not be broken down into their bare essentials.

<Samael> ?*

<Samael> *at hoards of symbolic...

<Samael> Perhaps your lesson was more so aimed at the history of, rather than the application of.

<Koujiryuu> Samael: None of these references are neccesarily symbolic; they are highly neccesary to successful arising of kundalini. "Om" is a mantra, and is the sound of creation. Each chakra has such a sound, with Om being the sound linked to the crown chakra, where the aroused energy will eventually flow out of.

<Samael> If so, I retract the question.

<Samael> Yes, but 'om' is symbolic, not some objective fact.

<Koujiryuu> Well, I personally prefer a simple "om" to all the myriad names of God that Prophecy spoke of ;)

* Samael/#Vacademy shrugs

<Koujiryuu> By repeating/vibrating the mantra while the pranayama is done, it serves to clear out distractions, focus the mind, and stimulate all the chakras.

<SupernaturalGuy> awesome

<Samael> Yeah.

<Koujiryuu> As "om" could be seen as a name of the Divine, in itself.

<Koujiryuu> Good question, I should have clarified why that was focused on.

<Samael> Well, that's up for debate. One which I'd prefer to avoid..

<Samael> *.

<Samael> ^the om being god's name, bit

<Koujiryuu> Well, why should "jehovah elohim" be a name of God, while "om" is not? It's essentially trying to apply a name to the unnameable- I didn't create the mantra or the tradition, I simply use it.

<Koujiryuu> :)

<Samael> I wasn't debating the various names of god. Simply stating it's a discussion I'd rather avoid -- far too cumbersome.

<Koujiryuu> The thing is, each chakra responds to a certain auric vibration, which not only matches the mantras, but matches the musical tonal scale as well.

<Samael> Assuming such an entity exists. That's another topic I try to avoid.

* SupernaturalGuy/#vacademy has enjoyed the seminar!

<SupernaturalGuy> very informative

<Solstice> Chakras make up the spectrum of your aura; as that was the impression I was given.

<Koujiryuu> Well, God in my sense is not an entity, but the universe itself, as it exists and has existed, by it's own power. That power flows through us, and that is what I make use of.

<Koujiryuu> Aye, Sol.

<Samael> I take it you're fond of the universal energy paradigm, then?

<Rafnul> The Brahma?

<Koujiryuu> I was going to detail a further technique, for the actual arising of the kundalinic energy. However, I think I will save that for the eventual article I'll be doing on all this, as IRC seems to be not the ideal place for such teaching.

<Koujiryuu> Brahma, God, Dao, Zen, etc. All different names for

something that cannot be named.

<Rafnul> Yes, thank you.

<Rafnul> That clarifies my question.

<Koujiryuu> Samael: You should know that I subscribe to that paradigm by now, if anything.

<Koujiryuu> I will now get to work on editing and posting this log.

<Samael> Koujiryuu: Better to ask then assume.

<Koujiryuu> Yeah.

« Last Edit: June 05, 2013, 01:48:16 PM by Koujiryuu »

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<http://www.thedivinescience.org>

May 19, 2005, 09:00:26 AMReply #1

sargon

Veritas Furniture

Offline

he-who-posts-lots

478

Karma:

0

Personal Text

Back from the dead

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Middle Pillar Rite

What happened to the rest of the discusion?

Logged

June 21, 2005, 07:55:19 AMReply #2

Nero

New Member

Offline

*

Greenhorn

5

Karma:

0

Personal Text

Greenhorn

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Middle Pillar Rite

A very good discussion. For students wanting to learn more try compairing the Middle Pillar Ritual to the qabalic parts of the soul. See how they line up. Now what does that

tell us?

Logged

Numen Expecto Reputo Occultam

Quit the material and seek the spiritual!

June 11, 2009, 12:58:45 PMReply #3

Isaacrpgr2000

New Member

Offline

*

6

Karma:

0

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Re: Middle Pillar Rite

Both the LBRP and MPR are often used as basics for Ceremonial training. Just to clear this up is the LBRP more of a container and the MPR is to pour in energy.

Basically, the LBRP increases the capacity of our Auric fields and the Middle Pillar is what draws power into those fields.

Could anyone clear this up for me. (I don't think I conveyed the point I was making as clearly as I could but I hope I got the question across)

Logged

June 11, 2009, 11:31:27 PMReply #4

Rawiri

Veritas Teacher

[Posts By Osmosis](#)

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Wandering Nomad

928

Karma:

41

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Veritas Teacher

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Re: Middle Pillar Rite

The LBRP is used to remove external influences, primarily. In this way, you might consider it washing a dirty container before pouring fresh water in. Israel Regardie recommended something along the lines of 6 months of LBRP daily before the Middle

Pillar Rite. (The original golden dawn manuscripts recommend the LIRP in the morning and the LBRP at night). The Middle Pillar can then be considered, as you say, pouring in that water. (Although in actual practice, I believe you will find it is actually more like an 'upwelling' rather than a pouring in...like there is a well underneath the container). :)

Logged

June 12, 2009, 02:14:41 PMReply #5

Frater Invictus

Settling In

Offline

*

45

Karma:

0

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Re: Middle Pillar Rite

A very succinct description, Rawiri, though I would compare it more to a container full of dirty water being filled with pure, clean water until the dirty water is eventually removed by the influx of the clean. As I just posted this video on another post, I thought I'd also share it here.

Middle Pillar Ritual

<http://www.youtube.com/watch?v=MbaVwz8Mdhk&feature=related>

Logged

The glory of the spiritual journey is the same as its irony: You acquire full power only by realizing that you

have been using that power all along to thwart yourself.

- Deepak Chopra

September 29, 2010, 10:39:32 PMReply #6

Ekstatikos

Veritas Furniture

Offline

411

Karma:

20

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"It was ME! I was the turkey all along..."

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Re: Middle Pillar Rite

Israel Regardie replaces Yhvh Eloha V'Daath (sp) with IAO (pronounced ee-aah-ooh), is this a tenable substitution?

Also, why is the above mentioned centre to be visualized at the solar plexus instead of at the heart centre (the traditional position of tiphareth (sp) as far as I understand it)?

Logged

~ Io Daimon Eriounes Theon ~

"Success is thy proof: argue not; convert not; talk not over much!" ~ Aleister Crowley, Liber AL vel Legis

To Know, To Dare, To Will, To Be Silent, and To Liberate

September 30, 2010, 01:26:52 PMReply #7

Dreamseeker

New Member

Offline

*

4

Karma:

0

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Re: Middle Pillar Rite

The Middle Pillar rite as is comparable to Kundalini Awakening, is some sort of Awakening of the energy channels?

Logged

September 30, 2010, 01:52:46 PMReply #8

ArcaTuthus

Veritas Furniture

Offline

475

Karma:

41

Personal Text

Grateful not yet Graceful

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Re: Middle Pillar Rite

A great book to understand the middle pillar is "The Art of True Healing(Kabbalistic Meditation and Magick); A Treatise on the Mechanism of Prayer and the Operation of the Law of Attraction in Nature." by Isreal Regardie.

Logged

And how!

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Author Topic: Treatise on Elemental Magic (Read 63426 times)

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March 21, 2005, 01:30:16 PMRead 63426 times

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Treatise on Elemental Magic

A Treatise on Elemental Magic

An essay concerning the elements as the first step in Hermetic Magic

For the time being, please use the attached article at the bottom of this post in order to view the entire treatise.

Preliminary Remarks

Introduction

If you are a regular reader of my articles then you may have seen where, in my article entitled "The First Steps," I proposed the study of elemental magic to begin. Wherein was my fault? That I provided an idea, and not a guiding light. It is with this article that I hope to remedy the aforementioned problem and provide the aspirant with a fitting and complete guide to elemental magic, so far as he is capable of understanding it at that level. In theory this article is complete, containing an appropriate degree of my total knowledge concerning the elements and their natures. In retrospect, I have here only provided very basic techniques to be thrown in where appropriate for the cultivation of the magician in the elemental grade.

The studious magician shall find amongst the theories of this paper many valuable propositions, and with his own wit and cultivated mind shall infer by what means it may all be applied to practice. In this facet I have provided what exercises would be necessary to serve as cornerstones to be built upon, and not a single exercise which I have myself not practiced and found valuable above all others. What you shall see here is the gold I have labored to deduce from ore, presented in a whole body as a single stone which you may examine and hold. If the words of Agrippa were archaic to you, the fluids of Bardon hard to understand, the writings of Pernety allusive, the instructions of Levi riddled in difficult Qaballistic veils, and if the alchemical propositions of Paracelsus startled you I believe you may find precisely the sought-for information here in as clean and direct a way as my own intellect shall allow. It is with no small amount of effort that I have undertook to reconcile the instructions of all the aforementioned (and many more) in the present work, so that upon reading this paper

one may indeed come to understand the writings of many others concerning the elements. With any luck this paper shall be a key by which means one may better identify the wisdom of the esoteric texts, whom have almost all spoken of the elemental initiation, though some were indeed obscure in their language.

In all true hermetic circles, from self-initiation to the first grade of the Golden Dawn, the elemental initiations are always the first handled. There are numerous studies far and wide, each one quite perfectly capable of being efficient without any kind of elemental experience. Yet, in spite of all of this, the grades of Zelator through Philosophicus, Malkuth to Netzach, the primary explanations of each ascending grade corresponds to one of the elements. Why is this? When there are so many wide and varied systems, why is such emphasis placed on elemental knowledge? Pernety sums it up quite well when he says:

“Hermetism begins with the study of the operations of Nature, and ends with the knowledge of the Divine Principle.”

The human specimen is composed of the four primordial elements in an analogous manner. When this similitude is understood one may understand the reflections of “Within and without; Above and below.” It is by the knowledge of elemental magic, which is the sum total of the operations of nature, one may learn via certain observations the celestial movements, or that which is called the Divine Principle. Within all of nature there are pieces of this ultimatum; the seminal seeds of life exist within this First Cause, and by her children so may the Universal Soul be understood. “Like father, like son” is the mechanism and mode of this, the natural magic. Essentially, that which is in God is also to be found within us; this shall be elaborated in the section concerning the microcosm.

In times since passed this was referred to as the “Natural Science,” and this was a most perfect explanation of these functions. It is indeed natural in that all are open to learn about it, and that it is innately present in nature. These forces exist with or without the interference of man, and of all the things of nature, they are likely the least tempered with. However, there is another demeanor with which we should focus ourselves, and it is that this is very much a science. There are certain practical and proven ways to accomplish certain desires, and a few of these I will hope to give or at least hint at within the present work.

Let it be known and firmly established within the mind of the aspirant that this is indeed a natural thing, and there is nothing constitutionally strange, special or “magical”(in the common sense of the word) about it; there is certainly nothing miraculous about the feats that may be accomplished by these practices. The vulgar look upon the works of the elemental magician and eagerly proclaim one of two things: “miracle” or “devil’s work.” Magic, of itself, is neither of these, and the magician is able to explain by what natural means he was able to accomplish his task in such a manner that, with complimenting practice, any other mentally-standard individual could do the

same.

Mysticism aside for a moment, we are treating of the elemental art most importantly due to its practicality and observable application. We may study the nature of the gods, the stars, the planets and the angels, and yet may only accumulate spiritual evolution; to some such as myself the aforementioned is more than adequate, as it is what we seek. To others, however, they wish the effects to be externally produced as opposed to internally nurtured. The beauty of elemental magic is that it may do either or both according to the magician's will. It provides a system of transcendent cultivation and practical magic in union or apart.

I would like to point out that I rather consistently make use of the term "God." If you are offended by this, then grow up. My sole purpose for using this term is as such: it is a three letter word, and one which essentially sums up that concept to which I often point in reference. I could use Wilson's "Faculty X," the Hindi "Brahma," Augustine's "Illuminating Light," the Native American "Orenda," the Shinto "O'Kami," the alchemist's "Primum Modile," or any other bothersome presentation. The term "God" has been chosen because it is one which is of common understanding in definition amongst the masses, and because it is only three letters long. I would wager that most of the above names of this force were not even known to the reader until now, though I would equally bet that every reader at this point has some understanding of what "God" makes reference to. Semantics concerning such things are only detrimental and shall thus be ignored.

While my readers will ultimately judge the value of this treatise on elemental magic, I will leave you with this much of my own thought: I believe that this compilation has the potential to be one of the first well-written subjects on practical elemental magic to be found in one place. Until the present date I have not seen any suitable essay, article or book dealing with this matter, and so I have set out to remedy this; I believe that with this essay I indeed have. In the words of Regardie, "My work is now done."

The Synthesis: Hermetic and Elemental Magic

It should be known first and foremost to the aspiring reader of this potentially lengthy essay that the author is a follower of the hermetic tradition, and therein this paper will likely be stacked high with characteristics, properties and theorems that the lay-man may care little for. If the psychological and consequently magical associations of the elements bother you to an unendurable degree then it is just as easy for you to cease reading this, as this paper shall be of little use in your hands. If, however, you wish to investigate the potential occult virtues of the elements as they have been studied for centuries, I invite you to read on. Regardless, I would hope that there is at least something of value in here for any reader, new-age or archaic; ceremonial or direct.

I will not, by any means, reveal the exact methods by which the various miraculous feats attributed to elemental magic have been oft accomplished in the past. Not only would this process be altogether time consuming, but it would also infringe upon the

development of your own intuition and dampen the fervor which this path demands. None the less I shall provide certain practicalities, such as the harmonizing of the elements within the magician, the expression and externalization of the elemental qualities, the interaction with and creation of elemental spirits, and a few instructions for manifesting comparatively small but infinitely faith-strengthening feats (such as fire manipulation, calling the wind, etc). The higher knowledge, such as by what means the magician may refine an element to its purest existence, is left to the study and pursuit of the reader.

What you are about to read is indeed a synthesis in which the beliefs of Heinrich Cornelius, Aleister Crowley, Franz Bardon, Eliphas Levi, Hermes Trismegistus, Dom Antoine-Joseph Pernety, Valentinus the Benedictine, Paracelsus, Trithemius and so many other great authors of the occult are brought together to be expressed as a single unit: Elemental magic. It bears mentioning early on that elemental magic is my largest field of both study and practice, and such is to explain the potential length of this essay. Having written pieces of it here and there over the course of the last year it is only after great reflection that I have decided to publish this work. I hope that all with open minds can come together to enjoy its contents, and perhaps be enlightened a little thereof.

Hermetic Ideology

The Fundamental Theory: Man as Microcosm

There is a certain belief that the reader must contemplate and try his best to understand before the reasoning behind the rest of this essay is both revealed and understood. This conjecture is eminently that the human being is his own microcosm, or “small universe.” Likewise his own existence as a small universe is reflected in the ethers of the macrocosm, or his environment in sum. This fact, however, is only known to the magician and only via magic can the realities of this hermetic law be brought about to cause change in the outer world.

While the root of this idea is somewhat controversial, it would in all reasoning be draw to the age-old concept of “As Above So Below.” If you truly thought that this idea applied only to hermetic science then you are not very well versed in Medieval literature or the writings of the saints. The idea that all organization on Earth reflects a parallel but higher level of organization in Heaven and in Hell has been proposed in the western world as early back as Dante or even Plato. In the land of Egypt this is traced back to wherever that ancient religion may have found its beginning.

The mechanics of this belief essentially exist in the philosophies of Universal Love and Duality (“Love” here not referring to the conventional sense of the word, but to the principle of attractive forces). In respect to the proper religious backgrounds it is said that we are all the reflections of God, for it was written in the Torah “and He crafted man to be alike unto His own image.” Now whether or not this literally means that God has feet, eyes, allergies, etc, is of little relevant to the magician: we shall let the

philosophically perplexed deal with such whimsical connotations. What this sentence reveals to the hermetic scientist is of much more relevance to us here.

What is the hermetic stance on this thesis? It is held that within God is to be found all things in their archetypal form. This relates to the Qaballistic theorems of the three negative veils and the ascended Crown of Kether in a manner that the student of the respective study shall notice immediately. All that is left for the resolution of this proposition is a simple transitive conclusion: If God issued forth from Himself all things, then all things must exist within Him. If He in turn created mankind in His image, then it would follow that so also do we in some manner retain all things within ourselves("Look not for the coming of the Kingdom, for it is within you"). To expand upon this we use another fundamental thesis to be found this time within the Christian doctrine: the attractive power of God. If we all exist within God, and yet are individuals(as we are certainly not "God" ourselves), then there is some exterior connection to this Supreme Identity. If this is the case and we do indeed possess the direct link which Christians such as Eckhart claim "draw us closer and closer unto Him", and if we are to assume that our souls are a part of this Intelligence, then we are indeed a part of God. If this is established, then because the parts are directly connected to the whole, then so do we(who have our residence with God) have direct access to what He does("All of The Kingdom is yours"). It is only philosophically correct to presume at this stage of reasoning two things:

- 1.) That if God has access to all the world's information and wisdom, then so do we, who are intrinsically a part of Him, have the ability to tap into the same.
- 2.) At the highest level of initiation the will of the magician and of God become somewhat merged. Because God is omnipotent, then the magician at this stage also obtains some level of the same.

So what is the iconoclastic resonance of this proposition? A most intriguing thesis: the magician is capable of accessing the entirety of the macrocosm via the evolution of his own microcosm. Through obtaining inner resolution with God, so also does he obtain exterior harmony with the world. This is the meaning of the first lesson I was taught when I began this path, as an elder adept whispered to me "You can never find God in all the depths of the universe until you find Him within yourself. When you do that, He shall show His existence in everything else." I shall leave this for you to further contemplate.

Dr. Lomer once wrote that it should be obvious to any atomic scientist who looked with open eyes that we are the natural reflection of the universe. He theorized that man was indeed composed of small indivisible units known as atoms, with trillions of them composing the physical gross body, and he pointed out that around the center of each nucleus revolved a series of small electrons. Lomer suggested that in the minds of the observant a parallel should be drawn between the circling electrons of the nucleus and the circling planets of the sun. Each atom could be seen as its own small galaxy consisting of several planets revolving around a single focal point, and therein man

could be seen as being composed of trillions of galaxies pieced together to create a universe; the microcosm.

While an interesting proposal, there are of course certain logistic condemnations of it. However, for our purpose here I believe it served as one interesting way of looking at the composition of the man within respect to the two universes, small and large. Hermetically, I believe man is best looked at one of two ways(or perhaps even both for the more comprehending student):

1.) Man is composed on a physical, astral and spiritual level by the interaction and consequent operation of four primordial elements: fire, air, water and earth. These four elements exist within man as a reflection of the forces by which all other things in the universe were created. One may question to himself "What of the chemical elements that science uses?" Suffice it to say for now that while a certain analogy exists, the hermetic elements are not parallel to the physical elements we know; more shall be treated of this matter later in this work.

2.) For the Qabalist: Man is both the Ze'ir Anafin and the Arikh Anafin. The energy consciousness and weight of Ze'ir Anafin superimpose the Briah, Yetsirah and Assiah, all three of which the cosmic consciousness resides within. The Ain in Arikh Anafin leaves Atziluth through which all thoughts begin before manifestation at the will of the magician. Therein, the entire Qabalistic cosmos exists within the magician, and an analogy can be drawn between the two in the mind of the studious.

The Qabalist will understand the latter, and therein have a more immediate comprehension as to not only why we are the microcosm, but transversely how we affect it by change in our interior selves(volition and desire) via the weight of Kether and Malkuth in conjunction with the reflective nature of the Ain. The elemental paradigm however, which is the one we shall familiarize ourselves with here, could perhaps be a little more difficult to understand without a previous working knowledge of the hermetic representation of the elements. Of this we shall treat in the second part of this essay, The Nature of the Elements.

Mechanism of the first part: The macrocosm is a reflection of man's microcosm, and vice versa. Through change in one, change in the other can be made manifest.

The Creation of the Elements: A new look at the Genesis

"In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light. And God saw the light, that it was good: and God divided the light from the darkness. And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day. And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. And God made the firmament, and divided the waters which were under the firmament from the waters

which were above the firmament: and it was so. And God called the firmament Heaven. And the evening and the morning were the second day. And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so.” -Genesis 1:1-9

I shall, for the purpose of this particular part of the essay, refer to the Creative Force(that is to say, the First Motive) using the terminology “God.” When possible and convenient I will replace that term with either “Divine Providence” or “First Motive,” but it is for our present context(in evaluation of the stated verses of the Old Testament) a fitting word. The importance of this particular part of the essay is paramount for reasons which shall become clear to the studious scholar. Therein I have labored extensively on just this one section, so as to provide a clear revelation of the occult truths hidden within the creation myth.

“In the beginning God created the Heaven and the Earth. And the Earth was without form, and void; and darkness was upon the face of the deep.”

These two verses dictate to us several important occult instructions. The first of them is that neither Heaven or Earth are eternal, as all that which is created shall consequently face its own destruction, but that none the less there existed first a thing which put into motion the first two polarities of this universe: above and below.

Because of its original movement to spark creation this “thing” is rightly called the First Motion or Original Transmutator, to which the Hebrews bestowed the title “God.”

In this action, better understood via the title “the First Motion,” the hermetic philosophers have deduced two things; first that because we are reflections of God, and God is the Oversoul and template who IS original motion, so must the property of the soul be “motion.” Second, that there was nothing created before God made an action; because action entails movement, and therein because creation was built upon movement, creation must likewise be sustained by movement. From this occult deduction eventually arrived the ancient(at least, to the hermetic philosophers) Principle of Vibration. Interestingly enough, while the philosophers realized that all things must exist in a constant state of motion, it was only in the recent past that science has discovered this original occult fact.

To delve deeper into the verses under question, we see that though “Earth” was created simultaneously to Heaven, it had no form. For this reason we do not see this primordial Earth as similar in any way to the actual magical element of earth, and therein also do we arrive at the conclusion that, having no form, “earth” as we know it(the planet) had not yet been created. What was created? Polarity. Under the curtains of this sentence God revealed to Moses a very sublime occult truth: the Principle of Polarity. Everything which enters into existence must consequently do so hand-in-hand with its opposite, and for this reason “heaven” and “earth” were created together. Another observation we may now realize is that the element of earth was not the first of the four elements to exist.

Though there now existed both vibration and polarity, there did not yet exist any seminal ideas which would spur that which we call "creation" in so far as our planet and the corporeal universe is concerned. This is expressed as "and darkness was upon the face of the deep," this face of course being recognizable to the Qaballist as the Arikh Anafin. For those of you unfamiliar with such ideology, the proper texts may easily enough be consulted for a briefing of Jewish mythology, as it is otherwise outside the scope of this essay.

"And the Spirit of God moved upon the face of the waters."

To believe that these "waters" hold any congruity to the actual element of water is a fallacious presumption. The absurdity of such is displayed by the very fact that without earth having yet been created to halt its flow, the entire universe would have had to consist of water. These "waters" are instead an analogous mirror which we would call the ether, reflection being amongst the principle qualities of water. So we may see that God moved upon the face of the ether.

"And God said, Let there be light: and there was light. And God saw the light, that it was good: and God divided the light from the darkness. And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day."

The first thing recognizable as a corporeal force created by God was light. From whence does light infallibly come? Fire. For this reason it is spoken that the first of the elements is fire, and therein it is above all the most pure of its brethren. This fire, having its source in the Celestial Fire which is The Spirit, was the first actual emanation from the Creator as displayed by its product: light. Before a physical world, before the creation of the various kingdoms of earth, indeed before anything which we may call corporeal(under analogy) existed, there was light in its solitude.

God saw the light, that it was good, and therein from the existence of light was created judgment and opinion, for God had passed consent of one of His creations, that it was "good." This was allowable, as He had at this point already established the Principle of Polarity. We move on to see that light gave birth to other things, namely the passing of time, for by establishing the existence of light God simultaneously created the passing of time, as is expressed by the existence of morning and evening, and therein the passing of the first day. Until light had been created there had been no "day before or after," and in this "light" was the creator of the first day, and its consequent passing to the next. Within this the substance of light had created yet another aspect of existence: change. Even as the first day was created, so did it eventually expire, and this change is called the movement from one day to the next. Rightfully may one deduce that within this, the Principle of Change(which acts upon the Principle of Vibration), shall we also find the creation of that which we call life and death.

We shall treat of the subject of light, this first incarnation of God's actual spoken word(as denoted by "And God said....", at a later point in this article. This is explained now simply so that one may understand fire's principle virtues: creation and destruction. Fire, we may infer, was the first natural element.

“And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so. And God called the firmament Heaven.”

In this do we finally arrive at the creation of layers of the ether, which are called the various realms of the astral, though more properly understood as the differing densities of the akasha(the substance of which we shall touch on in the next section). The waters were divided from the waters, and therein that which was of one “water” did not step into that which was of another water. For this reason, though one may exist in parallel ways on the various levels of existence, my skin is still physical skin, and shall remain such so long as I have skin. Likewise, my soul shall remain an intangible soul, never to be expressed as a physical substance.

Above and below having been established already, God separated the layers of the universe so that the inferior would be in one place, and the superior in another. It was here and only here that one may safely conclude physical existence had actually begun, for these “waters,” which we shall call the akasha at a later time in this paper, were condensed and molded so as to create the physical world. In this we find that water was the second element to have been created in so far as it can be understood and represented in our world. For this reason water is attributed the quality of subjectivity, being easily molded, from whence(metaphorically) our physical world was molded into being.

“And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so.”

Finally we arrive at the creation of the third element, which is that of earth, having been born from the gathering of the waters into one place. It was not until the emergence of this element that the other two, water and fire, had a place to manifest. Therein earth is seen as having the quality of manifestation, and yet at the same time as having that of limitation. For unless earth were created, water would have nothing to stop its flow; likewise, fire would not require to consume a resource in order to burn. For this reason Earth is seen as that which unites and brings together, having on it necessarily both fire and water(as well of air, which I shall mention next), and therein is the explanation of Bardón’s “tetrapolar magnet,” which we shall treat of in more detail under the proper section.

“What of air?” the reader may now find himself asking. “Is air not also one of the four elements?” Indeed, air is considered one of the four elements of Plato, though he lacked the wisdom which both the Egyptians and Hebrews understood, and which science has, with the production of modern chemistry, come to verify. What piece of intelligence is this? That air, in so far as we consider oxygen, can only be created via the interplay of water and fire, i.e, hot and cold, so as to produce the various components of what we consider oxygen, which is the living air of the Platonists. For this reason, that air never had an original representation before the creation of the world,

the element of “air” is not truly considered an element. Instead, because it is the result of interaction between two extremes, and likewise the metaphorical “separation” of above and below, air is seen as the medium by which the things are relayed from one substance to the next. In this sense the hermetic philosophers looked at air as a “glue,” holding in one embrace all physical things. However, we shall treat of this later.

The Threefold Nature

I have treated to no small extent in several of my articles of the threefold nature of our universe, namely that all things have their pure existence in the Celestial sphere, and emanate downwards into our physical world. I shall treat of this in specific elemental detail here.

The Celestial Sphere

The Celestial Sphere is the Qaballist’s Briah, but for our sake we shall see it as the primordial world within which exist five primary substances: Akasha, Fire, Air, Water and Earth. In gross manifestation, four of these are principally expressed: the familiar fire, air, water and earth. The four Platonic elements exist in the Celestial Sphere in their most pure form, incapable of being refined to any more subtle form lest they lose what characterizes their forces as individual units.

It should be noted here that while there is a relative relationship, the hermetic elements are not to be considered within the same context as the traditional four elements, and therein can not be compared amongst the chemical elements of the periodic table. The terms “fire, air, water and earth” were chosen by the adepts of old to represent entirely celestial forces in a manner understandable by the corporeal mind. By drawing certain analogies between these four primordial and formative forces and forces within our own physical world the magician can directly work upon those things which would usually be out of his reach. There are no adequate words to express the nature of the primordial forces, and so they are best dealt with within the confines of those four physical attributes attributed to them, sharing many of the same qualities. It is indeed because of the parallel between the physical forces and the celestial forces that we can work not only upon the celestial with the physical, but upon the physical with the celestial. The studious magician shall find a key used in ritual magic amongst that truth.

The Celestial Qualities are as follows, so far as the mind can understand them:

Fire: Expansion, electric, motion, brightness and thinness

Air: Balance, connection, thinness, motion, darkness

Water: Magnetic, retraction, darkness, thickness, motion

Earth: Tetrapolarity, union, darkness, thickness, stillness

Of importance to the magician is that with each movement upon the celestial there is made manifest a consequent movement in our world according to the laws of cause and

effect in conjunction with the axiom "As above, so below." Now it should be known to all that the elemental energies can not be worked with directly as their substance in this physical, restricting world. We can not, for example, put fire energy into a jar and study it; nor can we examine water-element energy under a microscope and therein understand its composition and nature in relation to the other elements. These energies will of themselves demonstrate no prime direct influence over material things. Why is this? Because the human being, as all things, operates on three layers: The Celestial Sphere, the Mental Sphere, and finally the Material Sphere. At any given moment the magician exists on all three of these layers of his being in a parallel manner, so that where the physical body stands in our world so does the astral body stand in a parallel astral dimension in a place congruent in proximity and correlation to our present geography. Because of this threefold existence of man, when the mind directs the soul to manipulate energy we in fact manipulate the celestial embodiment of the targeted energy in a plane parallel to our own. It is only via the emanation downwards from the celestial into the physical that, via condensing the desired substance, any real physical effect can be had. So, for example, if it were my wish to construct fire in such a way as to set a piece of paper ablaze, it would first require that I condense the fire element in such a manner on the celestial sphere so as to cause its emanation downwards to still possess enough density by the time it reached our level of existence.

It bears reiteration that any change operated upon the celestial sphere will necessarily manifest into the physical world, and one should keep in mind that every day this happens billions of times according to the universal machinery, which has set into play those motions necessary to perpetuate the ebb and flow of nature's operations.

This sphere is the parallel of the Qabalistic Atziluth, or "World of Archetypes." In correspondence to the Tetragrammaton (the four letter name of God, Yod Heh Vav Heh) this world holds the letter Yod. This letter represents the Father, an exertive and emanative force from which ideas expand. It is this Father quality which actually contains the primordial archetypes of all things in existence, and it is the expansive quality of the same attribution which expressed these things outwardly. It is the electric world, a definition which we shall understand after examining the virtues of fire. Indeed, The Father is the Celestial Fire.

The Mental Sphere

The second sphere is the Mental Sphere, also sometimes called the Intellectual (Agrippa) or Symbolic Sphere. It is here that the elements begin their downward descent towards our physical outer world, and wherein the magician may first come to aptly work with the elements in an important form. In the mental sphere we find the correspondences associated to the pure elements, and so it is here that "Fire" picks up the quality of heat, passion, love, anger, jealousy, action, enthusiasm, etc, and so forth with the other elements in a respective manner; we shall treat of the associations of the mental sphere as they affect the magician's composure later.

Because the mental sphere is the place of the perceptible mind, be it conscious or

unconscious(each with its respective quadrants), it is here that human perception begins to distort and corrupt the purity of the celestial elements, thus associating them with their physical representations(which are, of course, poor representations, though the best we could understand). Thus expansion becomes growth, electric becomes heat and passion, motion gives birth to anger, love, action and enthusiasm, and so on appropriately. Regardless of the exact order, the celestial qualities are dimmed amongst the presence of a plethora of man-made associations by which means we can try and understand the celestial elements via the mechanism "As above, so below." These qualities, which(as I have mentioned in my Introduction to Magic) are referred to as Occult Virtues, are the levers by which means the magician can move the celestial elements at will. Here do we find the value of the Principle of Sympathy, so that by taking on the qualities of action and energy one can call via synergy the presence of the fire element to do his bidding, and more importantly, can the magician employ the converse so that he may understand that by using the element of fire he can manipulate all associated qualities in this world.

Illustration: Were the element of fire the desired element to conjure on the intellectual level, the magician would meditate upon its qualities until those qualities were present within himself. He would, so to say, take on the identity of fire on the mental sphere, and from there obtain a synergy with it that may allow him to work upon either the celestial or mental spheres in turn with that particular element.

Were it not for the Mental Sphere the magician would find himself utterly unable to work with the elements, for they would have no tangible expression within his mind and therein no medium via which they could be handled. If we did not understand the passionate quality of fire within the mental sphere we would not know how to employ the fire element towards such an end(while I use fire as an example, words can be replaced appropriately to make all such statements true for any of the elements). We shall deal with how to operate magic upon the mental sphere later. Any confusion as to what, exactly, the mental sphere is at this point will hopefully be remedied when we come to the subsection "Magic in the Mental Sphere" later in the present work.

The Qaballistic world to which the mental sphere is analogous is Briah, the Creative World or World of Thrones. The letter of the Tetragrammaton assigned to it is the second letter: Heh, The Mother. The Mother's job is to receive the primordial blueprints from the outgoing father. The quality is that of magnetism, bringing into it the seminal ideas of the Celestial Fire and nurturing them within her womb. When the qualities have been given a manner of polarity and proper attributes in accordance to The Father's "Divine Will," The Mother has completed her task.

The Astral Sphere

Though this is typically not considered amongst the essential "spheres," it is arguably the most important mechanism of manifestation. The Astral Sphere is not unique unto itself like the others, but is instead somewhere amongst a transparent line separating the confines of the mental and celestial spheres.

The Astral Sphere is the common ground of the two spheres covered thus far. It is hailed all over as the “higher world,” but this is false in so far as hermetic ideology is concerned. The astral sphere is a different world, but there are entirely separate levels of existence which this sphere can not claim to ascend unto. It serves simply as the area of reconciliation wherein both thought and energy can exist in union. For this reason it is vital in the process of physical materialization.

We have observed that in the celestial sphere there is pure energy, and that in the mental sphere there is refined thought. If both the substance of energy and the framework of thought are required in order for an actual form to be completed then it is only natural that a mechanism such as the astral sphere would be necessary in order for manifestation. On this level both the energy and thought-stuff emit a certain semi-attractive force which brings unto certain thoughts the proper similar energies. Here did fire become “hot,” and likewise it was through the astral sphere that the correlations of “passion” or “lust” became very real components of this substance. This mediumistic sphere allowed for thought to shape the nature of energy. Yes, this is the place also of the mental creations of man given form: such things as Santa Claus or even the Tooth Fairy could be found here if sought for, having been given expression via the substance of energy and characteristics via the thoughts of men. Likewise this is the place where, should we enter upon it, we shall find all of the spiritual beings in varying degrees of the Astral Light. While woven into the nature of the astral sphere, and therefore important to understand, the aspects of the Astral Light will not be discussed in this paper. For further information you could consult my “Introduction to Magic,” though the most comprehensive study I have seen of this force was in Israel Regardie’s Tree of Life, which I strongly the serious occult student to buy.

The letter of the Tetragrammaton expressed here is that of “Vav,” The Son. The Father gave the original seminal essence of The Son to The Mother, who further nurtured this raw substance with characteristics. The consequent conception was that of The Son, who has received some traits from both The Father and The Mother. He is neither electric, like The Father, or magnetic like The Mother, but has instead produced a balance of the two: he is electromagnetic. This means that The Son has the peculiar power to both receive and transmit, as opposed to being refined to one or the other. This allows him to receive the designs of The Mother and Father, and still be able to express them in a continuous descent into what we call manifestation. This is called the Archeus, or Soul of the World, and it is “Yod” on the Tree of Life.

The Material Sphere

The final and lowest sphere is the Material Sphere, within which the celestial elements find their most impure expressions. Why do we call these manifestations impure? Simply because none can exist without the dependence upon another, and therein they have lost the individuality which originally characterized the four primordial elements in their celestial bodies. Fire relies upon air, water relies on earth, air relies on water and earth relies on all of the above, wherein conversely all the aforementioned also rely on

earth for a place of manifestation. For this reason, the gross interdependence upon one another, the material elements are considered the impure manifestations, or the “Secundus Materia” as The Philosophers called it.

The final letter of the Tetragrammaton belongs to the physical world: the second “Heh.” As the last in the line of the descent, it is the daughter, who having inherited the magnetism of The Mother(the first “Heh”) can only receive what is given by the exertive force of The Son.

Due to the analogous “distance” between the material and celestial spheres in so far as emanation is concerned we find it the most difficult to affect the four elements in the material sphere due to the energy it requires to travel from the celestial to the physical. While such actions like this happen billions of times each day in so far as the universal machinery has programmed them, for the magician to replicate the operation of manifestation via the medium of his volition alone is a difficult and trying task. We shall treat of how to operate elemental magic upon the material sphere after covering the appropriate instructions.

I would like to point out that the concepts of Father, Mother, Son and Daughter are used here only as symbols to express certain traits attributed to the respective spheres of existence. They have no religious connotations to them(The Son does not refer to Jesus Christ, for example), nor should they be viewed in the manner that we consider the sexual traits of mother and father, or the relationship between son and daughter.

The Elements

Before going on to handle the primary body of this work let us first deal with certain things which you shall find scattered about the following sections of the essay. Primarily you shall find three things:

- 1.) A description of the element’s qualities
- 2.) Its elemental correspondences on the Mental Sphere
- 3.) The element’s applications
- 4.) Tattvic information

Upon those you shall also find information concerning the element’s primary seat within the human body in so far as we understand the magician to be a representation of the macrocosm, and therein contain all of the elements within him. Another addition shall be those of the elemental tempers, of which I have already treated in Koujiryu’s article concerning the Aura and shall here restate in light of the context. For those of you who do not understand the concept of the elemental tempers, all such confusion shall be clarified in the subsection “The Elemental Man.” Next to each element name that begins that section is the corresponding letter of the Tetragrammaton, the traits of

which have already been discussed.

It bears mentioning that previously we stated the celestial qualities as if each was unique, one upon the other. This is entirely untrue, as anything one may find within one element(celestially) so may he find within any other element according to their single uniting substance: the akasha, which is in all of them. Therefore, while we say that fire is bright, thin and consists of motion, that is not to say that its polar opposite(earth) does not also consist of those three qualities. Instead we examine a ladder of connection: Fire is twice as thin, three times more moveable and four times brighter(in celestial quality) than air, which is in turn twice as bright, three times more thin and four times more moveable than water, which is in turn twice more bright, three times more thin and four times more moveable than earth. This same ladder can be applied inversely in the climb from earth to fire, using earth's qualities instead, in which earth is twice as dark, three times as thick and four times as still as water, etc. While one may question the measure of the aforementioned table, it provides an analogous understanding via conveying a single point: that each element still has the qualities of another, though always to a lesser degree than that with which those qualities are actually associated with.

Fire(Yod)

Let us first treat of the original "element," which we have given the name fire so as to understand by its representation on the material sphere. It is said in the hermetic science that the sun was bestowed an igneous spirit by the Creator, which it would convey to the planet earth so as to excite two principle things: movement and heat, each of which are the property of life. By operating that Fire which is innate in all living bodies the "sun" preserves the principles of generation and life together in a successive manner. Fire being the principle of movement, it moves the seminal seeds of the Soul of the World(of which we shall treat later) into actuality as opposed to letting it exist in potentiality, and therein fire is attributed the power of creation. This fire produces light, as has been mentioned briefly in an earlier section, and in this we find it the first agent of the world. This light has the power to pierce the transparent body and make apparent the compositions of the world, whereas this heat has the power to penetrate to the interior and animate the torpid and hidden nature of its subject.

The fire, which should be understood as analogous to the celestial fire, conveys its essence throughout the material world via the element of air, which mingles with water and fire, to impress the qualities of the Celestial Fire upon all of the terrestrial bodies. Its key principle, that of emanation, is the means by which the celestial rays from whom the terrestrial bodies receive their qualities are created and thrown outwards for manifestation. Fire, then, contains within it a key ability which the magician must contemplate: the power to emanate outwards into action its interior qualities. We shall find that earth does not of itself produce anything which consumes space outside of its present mass, nor do water or air. Fire, however, as the power to be in a precise area of space, and yet though its body is there may stretch outwards and permeate a room with its being via the mechanism of light. Within this operation is a great occult truth

which may easily be applied to practical magic with the elements, of which I shall give a few examples for each element.

Fire is a bipolar element within itself, consisting of two extremes: The Celestial Fire and the Infernal Fire. To the Celestial Fire we attribute the qualities of heat to make all things fruitful, and light to give all things life and motion. To the Infernal Fire we attribute the parching heat to consume all living things, and darkness making all things barren. Now one may wonder of the latter quality of the Infernal Fire, in so far as how fire in its natural context can not produce light as the Infernal Fire is attributed. In this we find the concept of the “Dark” Hell, wherein everything burns but there is no light, one being trapped in perpetual darkness. In this way fire’s principle of destruction is still in play, yet that very thing which causes its principle of creation(light) is robbed from it. One who can work with both the Celestial and Inferior Fires can operate many things that the magically ignorant may be compelled to call miracles; the magician, however, knows that his operations are quite natural and can explain them(if at length) to any willing to listen.

Due to its analogy with the Original Fire, or Divine Fire, one will find that the presence of fire in a ritual(as is represented by the burning coal of the incense burner) strengthens godly being in its presence, and is likewise a powerful mechanism to strengthen the force of one’s prayer. For its connections with the divine it is seen as a representation of He who said “I am the Light of the World,” and consequently its presence wards off negative entities so long as that connection is made concrete within the mind of the magician lighting the fire. Likewise it was taught to the Jews that they were to make all their sacrifices consecrated by fire, fire being a principle link between the Celestial Fire and the terrestrial world. It is, due to its qualities, a representation also of man’s soul. Much more can be said about fire and its animating principles, but I shall leave the rest to the studious magicians and move on to a few practical applications. Note that in this particular section I shall not provide how to operate these applications, but simply what these applications may be, so as to incite thinking. We shall move on to treat of ways by which these applications can be made a reality when we come to the appropriate part of this essay.

Keeping in mind all of the aforementioned, the observant scholar should have already noticed certain principle ways in which the fire element can be operated. Seeing that fire is the principle of creation and life via the excitement of movement, he may have inferred that via proper manipulation of the correct aspects of this element the master adepts are able to animate that which otherwise is inanimate, sometimes even bring back to life that which was previously dead by sparking once more the igneous flame of life within it. Knowing now that light is a force which pierces the transparent body and reveals its composite nature so may one have concluded that within the power to extrude this light from his own presence the adept can peer directly into the soul of another man and know his very nature. This light, being blocked by no thing, is likewise the mechanism of clairvoyance in the eyes of the trained magician(the cultivation of which is outside the scope of this essay). So also can you learn from the statements

above concerning the nature of fire that via knowledge of the principle of light, which is the emanation from a single source, so may one emanate his own nature outwards as appropriate. This emanation may in turn imprint the will of the magician upon what things are receptive of his rays. Likewise, with a knowledge of both the creation of one's own "light," or emanating rays of intent, and a working knowledge of the principles of air(of which we shall treat momentarily) the magician may likewise work such things as telepathy, being able to impregnate the surrounding air with his thoughts and direct them as he wishes. Let it not remain unspoken that amongst many other things the ability to properly manipulate the essence of fire can enable the elemental adept to work such wonders as the igniting of objects into flame, the control of the temperature of a room, and the ability to internally warm himself and others with the wave of a hand.

For our purposes here we shall refer to the elemental qualities as a set using the term "fire," and shall refer to the fluid energy with which we work(apart or connected to the qualities) as Tejas. The use of this Tibetan term will allow an easier distinction between the element and the elemental energy, and shall also save me the time of writing "_____ elemental energy" over and over in later discussion.

Tejas is represented symbolically as the red triangle pointing upwards. Its Divine Name, being that combination of vibrations and intent which resonates most clearly with its own frequency, is YHVH Tzabaoth(Yod-hey-vau-hey Tsah-bah-ohth). The archangel assigned to its commission is Michael(mee-kay-el) and his corresponding angels are the Arallim.

Correspondences:

Direction - South
Gender - Male
Energy - Projective, electric
Qualities - Hot and dry; light and active; motion
Colors – Red and/or orange
Correlation to the Law – "To Will"
Point of Pentagram - Lower right
Season - Summer
Hour of day - Noon
Tools - Wand, athame, incense
Animals - Lion, serpent, dragon
Alchemical symbol – Red triangle
Elemental being - Salamander
Manifest Representations - Fire, sun, stars, volcanoes
Human sense – Sight(the principle of light)
Finger – Index finger
Tattwa - Tejas

Air(Vav)

Air is the midway between that which is above and below; the principle link(metaphorically) connecting the heavens to the Earth. We find it situated between fire and water, and being not a singular element of its own, assimilating parts of both its neighbor's qualities. For this reason the air is seen as receptive, and is the mechanism by which the celestial rays are received from the heavens and then impressed upon those virtues of the earth. In its function it can indeed be seen as close to that of the Soul of the World, which we shall hence forth call the Archeus, and its operations can be seen as having some congruity with that of the Akasha. Air is the glue connecting above and below so that they may not be foreign to one another, and for this reason it is seen as the principle link between man and his soul, this link being the mental body. We shall, however, examine the body of man within elemental context in the appropriate part of the work.

Though the Platonists would disagree, the Hebrew doctors do not identify air as its own element, having none of its own unique qualities. Indeed, within the Qabalah we find only two principle elements, fire and water, from the interaction of which existence as we know it was hence derived. This element, as has been made note of, receives the influences of celestial movements and then carries the appropriate messages into the core of men and animals, impressing upon them the proper qualities. Due in large to this quality may the properties of air be those by which spirits may be evoked into manifestation, being capable of receiving what movements are given to it.

Air, none the less, is vital in sustaining the process of life which the actions of fire have put into motion. Until fire is applied the air stands dark, and therein we find two types of the air element: night and day. To night is attributed arid manifestation and mystery, for without the illumination of fire nothing contained within the air can be recognized and understood. It is the cold principle which it has borrowed from water brought into play, and its key sense upon which it operates is that of hearing. To day is attributed realization and understanding, with all secrets having been brought out and recognized by the emanation of fire(light). Air having not existed before fire, "day" is considered its primordial manifestation. Because fire is seen as the animating principle of life, so is the pass from day to night often seen as a symbolic passing from life to death.

Of importance within the air element are the four winds, each with their different attributes, and each to be operated for different reasons as seen appropriate within their qualities.

- Boreas, the northern wind: Fierce, dry, cold; makes the air serene and binds the water
- Notus, the southern wind: Cloudy, moist, warm; that which brings rain
- Zephyrus, the western wind: Soft, cold and moist
- Eurus, the eastern wind: Cloudy, ravenous and warm

The principle winds here are Boreas and Eurus, being the polar opposites, and each one with a corresponding wind which borrows attributes from both poles: for example, Zephyrus has the cold of Boreas and moisture of Notus. With the knowledge of the qualities of the winds (more of which may be discerned by the scholar upon contemplation) one may work many interesting operations, as they are the Four Forces, each issuing from one of the Four Towers and commanded by one of the archangels. I could here provide the angelic and demonic correspondences of the winds, but I shall leave that to the studious.

With all of the above the observant magician shall have noticed certain ways in which the air element may be applied for magic. He knows now that air is the principle of impregnation and conveys that which it carries to the other gross bodies, and therein that this element may act as a fitting conduit by which means his will can be carried. Just as air imprints qualities, so is it receptive of the celestial rays, and within its proper understanding may the magician ascertain by which means the qualities given to a substance can be controlled and altered according to the will. Likewise we have seen that air is the vehicle of messages, be they celestial or otherwise, and in this may the power of telepathy be exercised, as Agrippa said: "Hence it is possible naturally, and far from any manner of superstition, that a man should be able in a very short time to signify his mind unto another man, abiding at a very long and unknown distance from him." This principle operated, as one should now see, by the air's power to receive the thoughts of the magician and imprint them upon the desired recipient, so as to create the "sender and receiver." The innate occult operation of air's transmission has even been made use of today by such things as radios, televisions, phones, and all else which receive invisible transmissions via the space of air. Should one be studious, he shall draw many more analogies by which to understand and activate the powers of this element.

The Tattvic designation of Air is Vayu, the symbolic depiction begin a blue circle. The Divine Name which causes this fluid to excite by means of its innate vibration is Shaddai El Chai (Shod-dah-aye El Kaye). The designated archangel is Raphael, who's angels in this respect are the Chassan.

Correspondences:

Direction - East
Gender - Male
Energy – Neutral; balance
Qualities - hot and moist, light and active
Color – Yellow, light blue
Correlation to the Law – "To know"
Season - Spring
Time of day - Dawn
Tool – Interchangeably, the incense and the wand
Point on the Pentagram - Upper left

Animals - Eagle, human
Alchemical symbol - Triangle with a line through the middle
Elemental being - Sylph
Manifest Representations – The sky, wind, clouds
Human senses - Hearing, smell
Finger – Ring finger
Tattwa - Vaju

Water(1st Heh)

Water is, by Qabalistic terms, the second and last of the true “elements.” Only by the interplay of water and fire were the air and earth consequently wrought. According to its nature this element both attracts and seeks those things both inferior and superior, and therein is the magnetic force which creates the tension between this world and the next. As fire and water are the polar opposites, fire being electric and water being magnetic, they are constantly pushing and pulling against each other, and the tension consequently established amongst the world is referred to as “weight”, which is not to be confused with our physical perception of weight(though a certain analogy exists). Water is the molding vehicle which consequently helps decide the shapes of those things which are brought into manifestation via the qualities of earth.

The element of water, when in play with earth, possesses the quality of sustaining life, though the quality of creating life belongs specifically to fire. Its child is the reflective ether upon which we look to find God and see only ourselves. By this means all which occurs above is reflected unto that which is below, and so it becomes the messenger of the gods. It is the great purifier and inquisitor, seeking out what is deemed evil and purging it of existence; for this reason long has water been used in the rituals of men for the sake of cleansing and baptizing. Within its reflective principles and the transduction of divine light to which it belongs exists the secrets of the power of baptism, should a fitting conduit perform the ritual.

The primordial chaos of the universe was analogous to water, or more appropriately, to steam or vapor. God organized this vapor by collecting it into one place, and so that which was chaotic become serene. Just as its brother element contains the principle of creation and destruction, so does water retain the principles of life and death(life and death not being the same as creation and destruction, which the aspirant should make note of). Water is the symbol of he who said “I am the fountain of life,” and often was it testified by Paul that Christ was the Holy Water, and this we must remember to be congruent to the Cosmic Christ which is cultivatable within ourselves, that we may all achieve perfection and godhood. The key to this perfection is water, without which(as Jesus testified to Nicodemus) spiritual regeneration can not occur. As Agrippa said:

“Water swallows up the Earth, extinguishes the flames, ascends on high, and by stretching forth clouds challenges the Heavens for their own.”

So what applications shall the scholar find for water? I shall make note of a few, so as to brighten your inspiration for continued study and training. Water is the magnetic force, and therein attracts that which is within proper polarity unto itself, and repels that which is not further away. By this means, and the careful manipulation of water's inherent principles, the adept can learn many ways by which spirits may be warded off or conjured into manifestation. Likewise can curses be cast off and returned to their masters. The scholar should have noticed that, because of its properties, the proper manipulation of water can allow one to sustain the quality of an enchantment by the same magnetic force, and in conjunction with his knowledge of air, see that enchantment belongs to the principles of air and water mutually. This is not to say, of course, that virtues of enchantments can only belong to water and air; simply that it is the latter principles which keep the enchantment in operation and bind the will of the magician to an object.

Not amongst the least of the powers one can ring out of the essence of water is the power of true baptism, which unfortunately is often lost to the church these days and drug through the mud by unfit preachers. A true baptism is one the likes of which Paul gave, wherein the recipient received various spiritual powers (such as the speaking of tongues) after immediately not only being cleansed of negative energies (operated by the interplay of fire and water/electric and magnetic), but having the Holy Spirit fill them (operated by the magnetic property of water alone). Yet another marvelous feat which bares mentioning is the rumored power of the archaic mages to live under water for long periods of time, wherein the mage (by the power of air and water) can sustain his body as well as cipher oxygen under water where the normal human body would deteriorate. Yet one more interesting power is that of resurrection, operated almost entirely upon the principles of water, wherein the animating qualities formerly present within the body (and attached to the soul) are attracted and rebound back to the physical vessel, presuming this process can be operated simultaneously with the healing of whatever caused the vessel's ceasing.

Correspondences:

Direction - West
Gender - Female
Energy – Magnetic, passive
Qualities - Cold and moist, heavy and passive
Color – (dark)Blue
Correlation to the Law – “To dare”
Season - Autumn
Time of day - dusk
Tool - Chalice
Point of pentagram - Upper right
Animals - All aquatic life
Alchemical symbol - upside down triangle

Elemental being - Undine

Manifest representations - Waterfalls, ocean, rain, etc., fog, the Moon

Human sense - Taste

Finger - Thumb

Tattwa - Apas

Earth(2nd Heh)

Earth is the principle of manifestation, without which no things could exist on the material sphere as such a sphere would not be created. Without this element there is no "logical end" of the emanation of any element. It halts the embracement of air, stops the flow of water, and requires that fire feed on fuel to continue its existence. For this reason it is sometimes referred to as "The Elemental Opposition," being the only element which puts a firm halt to any other element.

Due to earth being the subject of manifesting principles it consequently contains within its bosom the seminal virtues of all things. These seminal virtues are operated into movement by the qualities of fire, grow by the qualities of earth, and are connected to the process of nature by the qualities of air. In this natural order of events so do all things find themselves created, sustained and connected, each unit bound to the operations of its higher unit: Nature. Earth is wisely called the "first matter of our creation, and the truest medicine that can preserve us," as it truly is the first means by which we come into actual materialization, and it seems only natural that the physical best nurtures the physical.

Because it is the recipient mechanism of the other three elements, earth is called the tetrapolar magnet, containing within it all polarities. Having received the qualities of both fire and water this element is rightly called electromagnetic, the synthesis of which is made possible by the element of air(for it unites all, even the opposing polarities). Every element, principle, quality and polarity finds its manifestation upon this element, and so it is seen as the all-embracing cornerstone of Nature. One may, in sorts, imagine earth has a great sphere, within which is found the other three elements. It receives the virtues of all things, the end of the beams of light so to say, and with that light reveals all virtues.

The heat peculiar to the earth is only fit for corruption. Its moisture weakens it, and could produce nothing unless aided by the celestial heat(as has been made note of already). Let it therefore not be thought that earth is the principle of creation, as we have already mentioned that creation belongs to the qualities of fire alone. It should be minded that without the interplay of the other elements on a celestial level earth could not be a vessel for manifestation, being incapable of and within and itself to produce any type of life.

There are several applications which the scholar should recognize from the given body of information concerning this element. We find first that all manifestation belongs to earth, and the magician should draw an analogy between this principle and the subject

of manifesting his own will as actuality on this material sphere. Being the recipient of the celestial rays, and their logical end into manifestation, earth is likewise the recipient of the magician's own emanations and their consequent halt. Due to this principle of limits, given birth only by earth, one may see by what means the actions of nature, men and animals alike can be halted by the will of the magician should he make use of earth's qualities in his operations. In conjunction with the air the secrets of transmuting the electric principles into magnetic principles, and therein the keys to such feats as levitation and resurrection, belong to the proper manipulation of this element and employment of its tetrapolar activity. As the physical nurtures the physical, so does the essence of the earth element nurture the condition of its physical children; in this manner one may learn to enhance the growth of plants by employing both earth and water, or specifically, water of earth(which we shall treat more of later).

Also belonging to earth is the revelation of its secrets, for it contains the blueprints of all manifest qualities and knows the actions of all who move upon its surface and within its sphere. Therein the magician should realize(in light of aforementioned knowledge) that by shining the principles of fire upon the bosom of earth, all otherwise hidden virtues shall be brought into sight. The final quality employable by the magician belongs entirely to the play of earth: decay, or what is properly referred to as entropy. It is only by the presence of earth that fire can burn out(fire of earth), water can be sucked up(water of earth), bodies can rot(fire of earth), air can be made polluted(air of earth), and so many other such operations as are worked by the interplay of earth and the other elements.

The tattva of earth is Prithivi, represented simply enough by a yellow square, of which we may note that the square represents the manifestation of all four elements. The Divine Name for this tattva is Adonai Ha-Aretz(Ah-doh-nai Hah Ahretz). Uriel is the archangel designated to this tattva, and Phorlakh is the corresponding angel.

Correspondences:

Direction - North

Gender - Male and Female

Energy - Mutual interplay

electromagnetic Qualities - Cold and dry, heavy and passive

Colors - Brown, black, green

Correlation to the Law - "To keep silent"

Season - Winter

Time of day - Midnight

Tool - Pentacle

Point of pentagram - Lower left

Animals - Bull, sphinx, bear

Alchemical symbol - upside down triangle with a line through the middle

Elemental being - Gnome

Manifest representations - Mountains, caves, gems, fields, rocks, forests

Human sense - Touch
Finger - Ring finger
Tattwa - Prithivi

Akasha

It should be known that Akasha is by no means an element as we know it, though is represented as one of the primordial forces upon the celestial sphere, and is consequently the material upon which all fabrications of existence are woven. This substance, which some philosophers referred to as the "dry water" is rightly called the Soul of the World by some occult authors. The function of the akasha is thus: It receives first the will of Divine Providence and, from its primary seat in the celestial sphere as the Prima Materia it sends the celestial rays downwards into the mental and physical spheres, wherein the elements are impregnated with their qualities. In a sense the akasha sends these celestial rays from itself to itself, similar to throwing a ball into the air and then running to catch it yourself. The reason this can be so is that, as a rule, all the elements contain degrees of the akasha within them, even as you contain genetic similarities to your parents. Through this principle the celestial rays are received by the elements and then, according to the principles already thoroughly treated of, put into play as is appropriate to their nature.

We should not, as is often done amongst Bardon adherents(if only due to his somewhat difficult writing manner), allow ourselves to believe that the akasha and the vital force are analogous to one another. The vital force is simply an aspect of the akasha which, because the akasha pervades all things, consequently is to be found within all living things(for it is the interplay of the akasha upon the qualities of life which sustain the vital force). Likewise the vital force, above all the energies, receives the impregnation of thoughts better than any of the other elements(and for this reason on receptivity and conveyance the vital force and Soul of the World are both often confused with the celestial qualities of the air element). It is of this generic matter of creation that our souls are composed, and likewise it is this force which binds the astral, spiritual and physical selves(while it is the Od which binds the mental and spiritual selves and not the akasha, though the Od is simply one aspect of it).

The most famous subject of the Akasha to the aspiring occultist is without a doubt that supernal collection of archetypes known as the Akashic Records. We shall, for a moment, treat of the dynamics of this "archive" of sorts. All things which exist existed first as a thought within the mind of Divine Providence, i.e, within the akasha. Everything which ever was, is and shall ever be had/has/will have its roots in the akasha principle, and it is the supreme force which decides the traits of the seminal vessels before ever impregnating the material world with such occurrences. Because of this one may find within the Akasha, which is the Universal Mind(for it is written "The Universe is Mind; All is mental") everything from the nature of a grain of sand up to the business affairs of a given young man 300 years from now. For this reason it is said that God "Knows all and sees all," which is rightly said, for all which could possibly be known was created by the Akasha principle. In light of this knowledge one may see

that everything concerning existence and all its units is kept within the akasha in a manner similar to how a good cook records his own recipes in a personal cook-book. In light of the human mind's power to organize these otherwise random assortments of knowledge spread throughout the akasha (known as the "small face" in Qabalah) one is capable of consulting them in a similar manner to how one may consult a book for knowledge, or perhaps more specifically, the internet. In a sense you "type in" what it is you want to find, and results (according to your spiritual maturity) will be brought into your view accordingly. With the proper operation of the Akashic Records nothing is hidden from the mage. While I have made mention of the akasha principle here, its operation and exercise is ultimately outside the scope of this article, and the appropriate work can be consulted for further knowledge.

Elemental Interplay

The first exercises I shall give you are the elemental meditations, which were first presented to my students and which I have found appropriate to post here for all to practice and benefit from. These meditations are complimentary to the following meditations, wherein these establish a familiarity of the spiritual parts of the magician with the qualities of the elements and allows for the interplay of vibrations, and the exercises found afterwards (represented here from Bardón's Initiation into Hermetics) deal with developing the tension between the spiritual and physical so as to affect the physical.

The Elemental Meditations for Harmony

Air-

Find for yourself an outside place where you may remain relatively undisturbed by the world for about half an hour, and which is accommodating for a seat. On a windy day, preferably 10mph+ winds, go to this place of solitude and assume your respective meditative position. Regulate your breathing using appropriate methods and clear your mind, as is the norm for any good meditation.

Turn your mental attention outwards to the wind itself, feeling it blow against your being. If you can, try to feel it coming even as you can feel energy moving. As it brushes against your face, inhale deeply, bringing into your bosom all the glory of the sylphs which they dance about so well for. Hold your breath, and think of the wind itself halting in expectation for your exhalation, as if it needs your permission. After a moment's rest, exhale slowly and rhythmically, thinking of the wind resuming its course once more. For all intensive purposes, believe that your breath is the microcosmic reflection of the macrocosmic wind. Repeat this process for at least ten minutes, attaining a degree of rhythm with the currents of the wind about you.

After the time has expired and you feel in tune to the wind, turn your focus to the feeling of the wind against your body. Focus on this feeling, and dissipate it as you dissolve the barrier of the flesh, allowing the wind to flow freely into your very ethereal being. When the wind blows against you, do not offer up resistance, but instead mentally let it

seep through you and into your bosom, where you shall retain it. Every inhalation see this being done, drawing the wind through the skin and into your being. When you exhale, cast out the wind you have drawn in through your body. Do this process for about five minutes, at which point you should actually begin to feel yourself sway with the wind's currents, though you do not move yourself.

When you have attained the aforementioned, take the meditation one step further. When the wind comes to meet your skin, offer no resistance, allowing the wind to pass through and by you as if you were not even present. Do not bring it into you, but let it flow entirely through you, entering one side and passing out the next as if your presence were not blockade to its beautiful serenade. Inhalation and exhalation should no longer matter at this point, as you shall subconsciously be breathing in some type of rhythm to the wind's currents. You and the wind become one as you dissolve into its flow, letting it carry you where it will. As you advance in your studies this becomes an excellent approach to initiating remote viewing; however, I shall allow you to figure out how on your own.

When you truly feel merged with the quintessence of the wind itself, it is time to return to your center. Go about this meditation backwards, seeing yourself slowly materialize again, and gradually offering resistance to the wind until once more it breaks across your flesh, no longer able to flow straight through you effortlessly. When you have regained your center and returned to a calm, yet essentially normal state of being, close the meditation as is custom to your preferences.

Earth-

Start into your usual meditation stance, preferably sitting. Open your senses and silence your mind, beginning a process of rhythmic breathing, 4 seconds in, 2 seconds hold, 8 seconds out, 2 seconds hold, and repeating over and over until it becomes reflexive, no longer requiring you to think about it. Once done, you should find yourself comparatively relaxed. With your mind clear, visualize yourself sitting on the soil of the earth(as such, you should be meditating outside for this). Focusing clearly, visualize roots thrusting from the bottom of your body(such as the parts of your legs touching the ground, etc) down into the depth of the earth, and latching into the deep soil firmly. When done, visualize the earth beneath you, and particularly along these roots, vibrant with a green or brown energy, which is moving slowly throughout the dirt. Focusing, inhale and visualize this energy being absorbed by these roots, and in turn, traveling up the roots and into your being. Let this energy gather inside of you, first filling your legs, and gradually working up with each breath. Continue this visualization until the energy fills you up to the crown of your head, permeating your being with this earthly force of life, even saturating your aura. After this process is complete(taking about ten minutes), being to not just visualize, but actually somewhat "feel" your skin turning into tree bark, and the rest of you slowly mold into stone or soil, until you are a being of earth. All the while, however, let not your mind wander too deeply into the earth itself, but keep your wits about you, and let no roots come up from the earth and attach to you, for Gaia delights too much in pulling her children into her bosom, and this is dangerous

for the unfocused magician, who appears to Gaia as one of her own at the moment of this mental transfiguration.

Finally, after holding your focus for a few minutes at this point, relax, and begin to systematically visualize yourself turning back into a normal human being, with the rock, dirt and bark becoming flesh, muscle and bone once more. Turn your focus downwards, and uproot yourself, perhaps accompanied with a shrugging of the shoulders and tightening of the muscles of the legs for a moment. Bring your focus back into position within yourself, breathe for a moment, then open your eyes, having completed the meditation.

Fire-

Perform the same process as in the Earth meditation, except throw your "roots" upwards towards the sun in your mind, and have them absorb through convection the fire and heat of the sun, sending it back down into your being, where you will visualize a small fire sparking at the position of your Tan Tien. With this small flame beneath your navel, join a process of breathing into the drawing and flaring of the fire. As such, when you inhale, draw the fire down into your being, and when you exhale, see the fire within yourself growing. Continue this process until the flame engulfs your being, which should take you about 15 minutes if you visualize the growth at the proper, slow speed. At that point, you should feel warmer than normal, partly because of the fire element's presence, and partly because of the stimulation of your chi from the Tan Tien. Hold this visualization of the flame within and surrounding you, seeing your flesh burn away in its fire until all that exists is a being of flame, ablaze with this divine fire. Hold this visualization for two or three minutes, then begin to "feel" the fire cooling, and your flesh reappearing. Gradually, over a course of a few minutes, draw your roots back into you, and subdue the fire until it returns to the tan tien and dissipates. Open your eyes, and the meditation is complete.

Water-

I am afraid that for this meditation, you must be at the beach. As such, while you may not be able to practice it every day, when you find yourself at the beach, this exercise would be a good one to remember and put into practice. Perform it during the incoming tide.

Stand in the shallow water of the ocean, going no deeper than ankle-high waters, and close your eyes. Silence your mind, and open your senses, relaxing your muscles from head to toe systematically. Begin the normal process of rhythmic breathing, further relaxing and focusing you. Turn your mind down to your feet and ankles, and begin to concentrate on the feeling of the tide as it brushes up against them, first coming to you, the pulling off the shore and back into the ocean. Contemplate this motion for a few moments, trying to get the feel of it. If you're particularly relaxed, you will notice after a few sessions of this exercise that you will be able to feel the tide within yourself when your eyes are closed, thus enabling this meditation to come into effect quicker. Focusing on the water as it brushes by your feet, begin to visualize your feet slowly

dissipate with each passing of the water towards and away from you. As the water comes up to your feet, visualize the essence of the water throwing itself into the essence of your feet, becoming one. When the tide pulls the water back into the ocean, see the water pulling particles of your feet back with it, starting with the very bottom skin of the feet. Slowly, but surely, your feet will begin to disappear in your mind, and you will begin to "shrink." Continue this process of visualization, coupled with your breathing in correspondence to the tide. When your feet have dissipated into the ocean, let the water climb up to your ankles, climbing slowly higher and higher, until in you have completely dissipated into the water. At that last wave, when the last part of your body is broken down and pulled into the ocean, your consciousness will quite automatically be projected into the ocean, where for a time you will be "one" with the energies of the water element. Do not lose your focus! The feeling will be soothing, and you should embrace it. However, do not lose yourself to it. After a few moments, begin to see the process occur in reverse, first with the reconstruction of your head as the water brings particles of it back into its original place, then traveling down to your shoulders, lifting your head higher off the ground, etc, until finally you are a whole person once more. Open your eyes, and the meditation is complete. This meditation will take a total of at least half an hour. However, many people become so embracing of the soothing promise of the ocean that they find, upon snapping back into a normal state of mind and closing the meditation, that they have been meditating for well over an hour.

The Accumulation of the Elemental Energies

Give or take a few remarks, the following material is based strongly on the writings of Franz Bardon, and can be found in another format in his book Initiation into Hermetics, step IV in his training process. Along with these exercises, many useful supplementing exercises are to be found in the referred book which can only benefit the magician should he apply them diligently. I have given only the core exercise here, and provided the given meditations for passive interaction with the elements to provide a working premise upon which the following exercises can be undertaken. I believe it paramount that the aspirant has experienced a degree of union and harmony with each of the elements several times before progressing to the following meditations. This shall allow him the discipline and control necessary for its operation.

Part One: Preliminary Skill Development

Sit in your asana, or meditative position. Close your eyes and focus on the element in question, preferably beginning with fire. Contemplate fire for a moment, and all of its various qualities. Specifically, try to grasp the concept of heat, meditating on it for a moment of itself. In your mind recreate heat that you have experienced in the past and in totality try to visualize yourself reliving that exact moment, as if the fire or source of the heat were present in your very room. Try to feel, for example, as if you are sitting in front of a blazing fire or outside in the scorching sun, and make this feeling very real to you. If your visualization is strong enough and your concentration focused enough, you should succeed in beginning to warm yourself up(though only slightly). If you can retain a feeling of warmth for five minutes then you may consider this exercise complete, and move on.

Simultaneously you should devote some time to performing similar things with the other three elements. For air, try to obtain the feeling of lightness in weight. For water, try to obtain a feeling of coldness, and for earth try to obtain a feeling of increased weight(gravity). Though all of these shall likely only be obtained on a slight level, and shall indeed be only psychological byproducts for the time being, success in the aforementioned is success indeed towards the accumulation of the elemental energies. What you are trying to do is establish a mental link with the elements and their corresponding quality. Therein, you shall recognize the elements by their associated qualities of hot, cold, light and heavy.

Part Two: The Accumulation Exercise

Assume your asana and clear your mind of all disturbances, turning your attention to your immediate environment. Using your cultivated skill of visualization, imagine as if you were not where you actually physically are. Instead, visualize yourself in the center of a universe composed singularly of fire; all around you and in every direction is ablaze a great flame, and all about the place is an intense heat. You should have the concept of being engulfed in flames yourself, though you should retain that the fire does not harm or penetrate your skin(it stays external). Inhale and pull into your being the essence of this fire, perhaps visualizing the fire itself working its way through your skin and into the core of your body. With one complete inhalation you should have pulled into every part of your body a portion of this fire energy. Exhale, and release the empty breath into the inferno that has become your surroundings while simultaneously trying to feel the warmth about your body which was not present before. If you do not, don't worry as this is only your first real try. With practice comes success. After holding this state for a few minutes, release the fire energy back into your flaming universe with each exhalation. A good thing to visualize is that as you inhale you push out the fire energy within you into the physical skin, and as you exhale you finish the push through the skin and thus release it back into its environment. After seven such exhalations you should feel as if there is no trace of this energy left within you, and any change in body heat should thus subside. At this point the meditation is finished, and you may thus acquit the visualization.

Every day that you practice this exercise, add one breath to the set. I would advise that twenty be the goal for some time, and in no way are you ever to exceed forty breaths of accumulation. In the beginning more breaths will lead to a more intense feeling of the fire energy within your being. With practice, however, you will be able to accumulate a large deal of such energy with only a small number of breaths. When you can, after twenty breaths, feel a distinct increase in heat so that you are beginning to sweat(usually around the hairline) you may consider yourself to have acquired skill in this particular facet of elemental manipulation.

This same exercise routine is to be applied to the remaining three elements of air, water and earth as well. For air, the student should visualize himself aloft in the sky, surrounded only by bright blue air on all sides of his being; the goal shall be to establish

a distinct feeling of lightness. For water one should visualize himself as being deep within a vast ocean, surrounded on all sides by cold, dark water; the goal is to be able to produce a distinct feeling of coldness, though one need not try to reach a level where he can actually make himself start shivering, etc. For earth the student should image that he is surrounded on all sides by thick brown clay, and that with each inhalation he lets this clay seep into his body and set itself in, weighing him down; the goal is to produce a feeling of increased gravity on his own physical body.

Eventually the regular practice of the elemental accumulation(as indeed doing such with all four elements should become a daily habit) will allow one to be able to produce states observable by even the uninitiated. You will, for example, be able to warm a person by touching him, and even reproduce testable fever-temperatures within yourself for short periods of time. With water, one may be able to have his body feel cold to the touch. With air, the student may be able to measurably lower his apparent weight on a scale, though in truth his body mass has remained the same. For earth, one shall eventually be able to produce the opposite effect of air. Such things, however, are far off and should not be the object of the student's desire. You shall know that in time you will be able to produce such phenomena as has just been made note of, but you shall not make it the goal of your training in magic in its entirety.

If you have indeed acquired skill in the harmonious meditations preceding the accumulation exercises then the latter should prove easy to obtain skill in. When a type of sympathy has been allowed to establish a rapport between the magician and the elemental world it is not a very long step into interplay with the elements themselves. In time the movement of the wind is no more difficult than the movement of an arm, should the magician obtain such synergy.

The Projection of the Elemental Energies

After having obtained skill in accumulating the energies of the elements it would follow that one practice projecting these energies so as to effectually interact with his own world. These practices should naturally only be engaged upon acquiring some skill in the accumulation and sensation of at least one of the elements. Likewise, the aspirant should only practice projection with the element(s) he is most skilled with until he is capable of working with all the elements mutually.

Arrange your practice session by clearing a small area wherein you are to perform the accumulation exercise for the desired element. If you are doing these exercises in your room it would not be a bad idea to thoroughly clean the room first, so as to ensure a "clean" atmosphere and allow for easy access to what you are to work with. Before you sit down to begin take a cup or jug and place it in front of the area where you will be sitting, preferably within arm's reach – the reason for this will be realized in a few minutes.

Seat yourself now in your asana and commence the accumulation of the element

you presently desire to work with(ideally, the one you are most skilled with at the moment). Accumulate the element for at least ten breaths, depending more or less upon how thorough your concentration and receptiveness to the element are. In the length of ten breaths some may be able to accumulate as much energy as others require a good twenty breaths to do, and so you should judge accordingly when you have accumulated enough.

When you are thoroughly brimming with the element in play try to consciously move the bulk of the energy within you into your hand. Let it gather there, condensing each bit of energy as it smoothly flows into your dominant hand. Naturally, as more energy condenses in your hand the presence of the element should more noticeably be exerted. So, if we are working with the fire element, the hand should begin to feel quite warm, even hot, and so on with all the elements in accordance to their properties. I would not advise condensing all the accumulated energy into the hand at once, but instead send bits of it in waves. You shall send one wave, which is to be a definite proportion of your total energy, into the hand at a time so as to allow multiple practices of projection from a single accumulation of the element. When your hand is brimming most vibrantly with the elemental energy, you may proceed to the next step.

Turn your attention now to the cup, specifically the empty space within the cup. If you would like to make use of such gestures, you may extend the charged hand towards the cup so that your palm faces downwards into it about three or so inches upwards from it. With your hand now over the cup, concentrate on the flow of your energy and push it out of your hand downwards, so that it is released from your palm. Still retaining concentration on the energy, let it fall downwards from the hand and into the cup, wherein it shall collect. In this sense you are pouring the element into the cup very much like you may pour water into it. When you are finished your hand should feel normal once more: remove your hand from over the cup and concentrate on the energy inside it for a moment. After about three or four minutes, when all elementally induced sensations of the hand are gone, extend it once more over the cup and take note of how it feels. If the space inside the cup exerts definitive warmth, you may presume that you have succeeded in projecting the fire element into it. Naturally, if you were practicing with water the cup should emit a feeling of cool air from it, and so on respectively for each of the elements and their properties.

After you have obtained some skill in projecting an elemental sensation into the space within the cup, and have had uninitiated but helpful individuals verify the sensation so as to ensure it was not your own suggestion to your physical senses, you may move on to larger spaces to fill. The eventual goal is to be able to fill an entire room with the desired elemental energy with a mere wave of a hand, and to do so in such a manner that it effects both the physical feeling of the room and the mannerisms of any individuals within the room. So, for example, a room filled with the fire element should cause any individuals within it to become suddenly enthusiastic about whatever they

may have been discussing or doing, or even agitated and/or aggressive. Likewise, a room filled with the water element should cause a cooling sensation in the air, and have an affect upon the people within it to the extent that they calmly collect themselves, speak softly but firmly, release any mental tension, etc.

Magic on the Three Spheres

I made mention much earlier in this essay of the three primary spheres within which we consistently “live and move and have our being.” This, of course, follows the hermetic paradigm and so one need not necessarily adhere to it for good, practical results. However, one may find upon a little study that many if not all of the great occultists have used some sort of template into which man was divided and dealt with. The division suggested in this paper is that of the spiritual, mental and physical man, and this thesis shall be the mechanism of the following sections. Whether or not you presently believe in such a division I can not infer, nor can I ask you to change your established beliefs so far as they are based upon your own experiences and not some abstract reasoning. However, what I can ask is that you consider this threefold division for the sake of understanding magic in three ways: energy, thought and manifestation.

Try it and apply

it. If it does not work for you, then disregard it; this is a fair enough principle for all practical magicians.

Magic on the Celestial

Our working definition of the Celestial Sphere is as follows: The sphere upon which the archetypal energies which dictate the actions and forms of existence in the mental and physical spheres reside. As mentioned much earlier, the archetypal existence of all things can be found upon the Celestial Sphere before it was even given form or image in the mental sphere. These energies are divided, for our sake, into four groups which we have named fire, air, water, earth and a more subtle and pervasive energy which we have called the Akasha. It follows, due to the inherent influence of these energies, that any change in them results a consequent change below, and so they are the foundational stones of the universal mechanism by which the highest Intelligence keeps the universe in perpetual flux.

It is best, for the sake of practical magic, not to view the three worlds as vertically aligned. In that way we do not think of the Celestial Sphere as actually existing “above” the mental sphere in some point in space, nor the mental sphere as actually above the physical sphere. Instead, the magician should view all of these as different transparent slides, each possessing a specific image to superimpose upon each of the other two slides so as to create a single image.

When we work purely with the subtle energies of the elements, such as the energy within the wind that we entitle the air element, we are in fact working with the

backdrop of that “superimposed image.” I can work with it standing on a hill in the wind as if it

were indeed physically existent all around me, and yet it is not; I am working with it in a parallel manner. Naturally, if the movements of the wind are created by the movement of some celestial energy as this paper suggests they are, then it would follow that by consciously moving the energy wind would result. In this way the magician can view the wind either as the movement of particles across the physical world, or as simply a movement of energy. Likewise, he may view himself as a body or as a soul within a body, etc. An understanding of this parallel processing is an understanding of the mechanism of the celestial sphere, and by what means we can influence it.

What, then, is the mechanism by which the magician may exert influence upon such a sphere of existence? This question is easily enough answered if we no longer view the magician as being part of a separate existence than that found in the celestial sphere of energy, but instead view him as a threefold being that constantly has his existence in all three spheres simultaneously. Therein, just as when I stand upon that hill with the wind blowing upon my face, so is my spiritual self standing amidst the movement of a wave of energy. Just as I may interact with the wind, so may it interact with the celestial counterpart.

In order for this process to become efficient the communication between the spiritual and physical self have to be strengthened to such an extent that a notion in your mind will always be a notion in your spirit. The barriers between such communication must be broken away by such things as energy manipulation and meditation. The result is that when you speak words, there is actually spirit behind them and mental force supporting them. When you will that the wind begins to blow, your mind can relay the notion to the spirit which may then interact with it much as our bodies interact with physical substances. A most excellent exercise for the enhancement of this communication is the Middle Pillar Rite which Regardie was quite fond of.

The spirit acts upon the celestial as directed by the mind, and the precise directions are given via the important faculties of volition and imagination. Imagination, on the celestial level and when supported by the will, forms a template into which the energies of the celestial can fit or be forced into. An example of this principle in play would be if I viewed fire not as a physical substance of combustion, but as a collection of celestial energy, and then visualized that energy changing directions so as to cause an effect on the flame. I would imagine the flame being already much taller than it really was, and if the communication of the mind and spirit were efficient, the actual celestial energy behind the fire would mold itself into the template the imagination had formed for it, and so consequently the actual fire would heighten.

An Exercise for the Manipulation of a Flame

One particularly excellent way for practicing with magic on the celestial sphere to cause a material change, and consequently enhance the communication between the mind and spirit over time, is the manipulation of a candle flame. Lay down in your

meditation

space a candle and seat yourself some feet in front of it though still within arm's reach. Have next to you a lighter with which you may light the candle when ready.

Assume your asana(meditative posture of preference) and begin the fire accumulation exercise. After accumulating about ten breaths or so(once again, use your judgment), retain the energy within your being. You should at this time feel warm, but not particularly hot; none the less, the sensation of the fire's presence within you should be unmistakable. Take the lighter and light the candle, letting it burn for a few minutes so as to ensure a well-established flame. At this point direct your conscious attention to the fire in your mind and try to feel the movement of the fire's energy, making a connection between it and your own. In this way as the candle flickers, so should you also feel a slight flux in your internal accumulated fire energy. When this relationship has been established begin to firmly visualize an empty "shell" of the flame around the wick. It is this shell into which you want the physical fire to mold itself. So, if you wish the flame to get taller you would imagine the empty shell of a flame significantly taller than the actual flame, and begin to visualize and feel the energy of the flame spread out more so as to fit into its new template. As this diffusion begins start to project your own accumulated fire energy into the flame so that it does not get weaker as its energy disperses along a larger area of space. It should not require too much energy, so do not rush into throwing your entire fire essence into the flame as it will have no greater effect. If your own application of the energy is harmonized with the spreading of the energy then the flame should mold into your imaginary picture of the flame, and the actual flame itself shall become taller. Needless to say, this same exercise applies for making the flame lean certain directions. In time and with much practice you will be able to manipulate the flame with a well directed command, without the need of such mental visualization. Why? Because the soul's interaction in the process will become far more efficient, and so less direction on the part of the mind will be needed.

Magic on the Mental Sphere

The mental sphere is analogous with Agrippa's "second order" of elements, i.e, those which have been expounded upon by a single compound. As explained in some detail previously, the mental sphere is that layer of our existence within which the phenomena of thought and imagination find their foothold, and wherein fantasy is reality. If we are to follow the hypothesis and the speculations of past and present theorists, we may say justly that this mental sphere is the reality of Jung's "Collective Subconscious," the parapsychologist's "Mental matrix" and the Quantum theorists' "Quantum Computer Database." In simpler terms it is the fabric by which all minds on this planet are connected, and consequently the very means by which the minds of other can be indirectly affected. An understanding of its operation can bring us one step closer to an understanding of the maxim "The Universe is mind; All is mental."

Within the mental sphere we find the associated attributes of all the elements, and likewise the elemental tempers which I shall highlight here for clarification:

Fire - The Choleric Temper

Positive: Energetic, strength, creative, valor, loyalty, motion, perceptive, activity, enthusiasm, eagerness, resolution, productivity.

Negative: Sporadic, breakative, irritable, destructive, intemperance, anger, caught in illusions, gluttony, jealousy, passion, intemperance.

Air - The Sanguine Temper

Positive: Adaptability, clearness, kindness, intellectual, piercing, perceptive, inventive, diligence, joy, adroitness, lack of grief, cheerfulness, optimism, eagerness, independence, familiarity.

Negative: Gossiper, thief, dishonest, contemptible, fearful, lacking of stability, rude, air headed, unemotional, continual feeling of being affronted, contempt, lack of endurance, slyness, garrulousness.

Water - The Melancholic Temper

Positive: Respectability, modesty, compassion, devotion, seriousness, docility, fervor, cordiality, comprehension, meditation, calmness, quick to give one's confidence, forgiveness, tenderness.

Negative: Indifference, depression, apathy, shyness, laziness, over emotional, disintegrating, dissolving, secretive, no foundations, ungrounded, forgetful, lustful, clouded.

Earth - The Phlegmatic Temper

Positive: Respectability, reputation, endurance, consideration, resolution, firmness, seriousness, scrupulousness, thoroughness, concentration, sobriety, punctuality, reserve, objectivity, infallibility, responsibility, reliability, circumspection, resistance, selfassurance.

Negative: Greed, addictions, obsessions, laziness, tired, lack of control, forgetful, anger, slow, insipidity, unscrupulousness, misanthropy, dullness, unreliability, laconism.

These four tempers are the mental manifestations of the presence of overexertion of the elements within the essence of the individual. A person who is typically reliable, truthful and objective can be seen as having a relatively good disposition towards the earth element. However, if this is in turn not balanced by a presence of the other temperative qualities as well then the individual is not considered magically "healthy," regardless of whether his elemental qualities are positive or negative. To illustrate that, I did introspection on my self once to discovered my own disposition, and found myself to possess far more earthy and airy qualities than watery and fiery. While my earthy and airy qualities were mostly positive, as were my watery and fiery, the desirable attainment is to have a relatively level number of traits from all the tempers. Therein, I

set out early on to add more of the positive qualities of water and fire to my attitude, as well as to transmute the negative qualities of those two elements into positive qualities. Needless to say I am still working on this, but I would advise a similar goal for my readers. These tempers are the qualities with which the magician plays when he engages in magic on the purely mental level.

Exercise: Impression of Qualities

For this exercise you will have to choose for yourself an experimental subject who must, naturally, remain unaware of your operation. Your goal will be to subtly influence the individual's immediate expression of elemental qualities by projecting into their mental self an additional deposit of the desired elemental energy. As with previous examples we shall again use fire for all simplistic purposes to serve as an example with this exercise as well.

This is best practiced in a relatively populated area, where your own gesticulations or actions are likely to go unnoticed by surrounding people. The best test subject at first is likely to be a woman, and if at all possible, one who is presently engaging in a conversation. Why a woman? I can say in all objective reasoning that women are typically more receptive to subtle influences than men. This is in no way a suggestion that women are weak willed, but for a similar reason they also often prove to be far superior clairvoyants and mediums than men(as well as better Aikido students).

Locating your target and fixing your mind firmly upon her(for our purposes here), begin a small accumulation of the element appropriate to the circumstance. Circumstantially we shall illustrate this in the light of two women having a conversation, and your target apparently not showing much enthusiasm for the subject of the discussion. In this instance fire would be the circumstantially appropriate element, and the goal would be to spark a little enthusiasm within the target. It should be kept in mind that we are not "creating" the enthusiasm: the enthusiasm has always been there as a potential expression due to the fire element existent within all individuals, and we are simply stirring it into more observable action.

Begin a slight accumulation of the fire energy where you sit, keeping your mind particularly fixed upon the idea of enthusiasm so as to invite into your being this particular quality in a more potent manner. You may, after a few breaths, even objectively notice a small rise in your own enthusiasm for the success of this exercise, and while this is a good sign at first it is to be suppressed as the magician advances. After having accumulated an appropriate amount(judge according to circumstance; a truly bored individual will need more of a spark than a somewhat attentive one) turn your mind to the individual you are targeting. Do not focus on the physical vessel, but instead try to see past the body as if you were not looking at a material person by instead simply a mental vehicle made of a subtle substance. I personally enter this mindset by visualizing the physical skin "fading away" and revealing a person made of a dark grey substance beneath. It is the vessel, known as the mental sheath, which you wish to establish the connection to. Reach out with your mind and establish a sort of

rapport between yourself and the individual, then proceed to project the fire essence down this connection and into the head of the sheath. I say head because the head is the area associated with fire. When working with air project to the chest, when working with water project to the stomach, and when working with earth project to the waist and below. As your energy begins to pour into the individual begin to see the dull substance in the targeted area of the body change into a dull emanation of the color associated with your element. For our example we would begin to see the grey substance of the head begin to turn a faint red. Continue this until you either notice a change in the individual's attitude or until the area is brightly glowing; if you have developed any degree of psychic sight you will more easily be able to observe when to properly stop.

When done, allow a few moments for the expounded traits to begin expressing themselves. If they begin to do so you may consider the exercise complete, as their expression will automatically lead to their consequent suppression as a fire burns out after running out of fuel. However, if the traits do not express themselves within five or ten minutes, or if the target is showing signs of leaving your presence, begin to focus on the energy of the individual and dissolve the collection of the additional elemental energy. This can be done simply enough by focusing on the energy concentrated within the targeted part of the body, and feeling it subside bit by bit until you can no longer feel the presence of the element over that of the others. This is particularly important, as imbalances left alone can cause slight disturbances in health.

We find often in many grimoires certain seals, pentacles and/or magical squares which are supposed to "cause fighting to end," "bring a conflict to a close," "end war," "begin a war," "excite passion for another," etc. As pretty as all those neat symbols are, they can all be broken down to rely on the basic mechanics provided to you above. Each entity conjured for such operations works purely upon the mental sphere, and by its presence there may influence easily the minds of those ordered. The fancy symbols and the likes are simply a means by which certain reservoirs of the appropriate elemental energy are released towards a particular goal; the names and numbers within them have little or no significance in and of themselves.

To close this exercise I might remind you that you and you alone are responsible for how you apply this technique, and should likewise judge it in the context of your own established moral codes. If you find this unethical, then do engage in this particular facet of the practice. I personally find it educational, regardless of its ethics, though I would advise that one not abuse it. In a similar way an adept may conjure a hailstorm, which is damaging to property, humans and animals, if only once so as to embrace the educational experience and know that he is at least capable of producing the phenomenon. Not everything is ethical and not everything is educational; however, they should always be weighed in circumstances to decide the "lesser of two evils," so to say. This exercise is not mind control, but an educational exercise to demonstrate to the novice the power that the elemental qualities hold over the mind. Likewise, it should be treated as such in a mature manner.

Magic on the Material Sphere

The material sphere is the one which arguably requires the least explanation: it is the physical, corporeal world within which we conceive ourselves as existing and to which our vessels are confined. Due to psychological assertion that this world, within which we live and move and have our being, is so different and set apart from the mental and celestial spheres it is often considered the most difficult to create phenomenon observable via physical mediums. In the occult world this can consist of healing, calling storms, moving objects, combusting items, etc: these are all viewed as either discouragingly difficult or scientifically impossible. However, the magician can explain quite perfectly how such phenomenon come to manifest, and with much time, practice and patience can himself learn how to exert an influence over the physical world.

Just as the mental sphere essentially requires celestial movement to itself be altered, so does the material sphere also require celestial movement(though not necessarily intellectual movement). If it is the goal of the mage to create a small flame, adequate fire energy needs to be condensed and given a suitable catalyst. In the case of lighting a candle or the likes, we know that logically a flame also requires oxygen, and so it would follow that not only fire but air energies need to be condensed thoroughly and brought together to manifest a spark. The exercise of flame manipulation I provided earlier is an excellent way to observe the effect that celestial energies can have on material substances, and with time and study one may also draw inferences as to the actual nature of those refined “heavenly” bodies.

This sphere of existence is Agrippa’s “third order” of the elements, which he says is twice compounded. To this we may add some understanding if we view the material world as an expression of a duo: the celestial and mental spheres. The qualities of each compound upon one another to create the final image of the physical element. Through study and observation of practice the scholarly student of occultism will learn many ways by which to influence the physical vessel via the manipulation of mental and celestial qualities and expressions. For our sake I shall provide a single exercise to get you started: the calling of the wind.

Exercise: Calling the Wind

In almost every fairy tale and work of fiction concerning the mages of lore there are accounts of great magicians capable of raising gales at the raise of a hand, and such images have captured the imagination of children and writers alike for ages. Interestingly enough, this famed ability to conjure the wind is arguably one of the simplest operations the aspiring neophyte can successfully engage in. It also happens to be a principle way by which magical prowess can be demonstrated to open-minded observers once developed for several months, and with time and practice give the magician a weapon in his arsenal than can make the most skeptical of onlookers begin to question his own stance on such matters. This is not to suggest that in a year’s time you’ll be standing on a mountain top commanding great gales, but so long as aspirations are kept realistic in proportion to the amount of practice put in the magician

can expect to demonstrate, if only to himself, his growing command over his environment.

Find a good open place where you may stand and feel the wind from any direction it may blow. Turn your attention to the air element all around you: in the trees, encasing your body, connecting you to everything else in the area via its substance. Close your eyes and try to actually feel the very energy of the element as it lingers still in the atmosphere, both near and afar. While not entirely needed, you may find this to be a good time to begin the air accumulation so as to further synergize with the element. If you choose to do so, the wind may kick up quite automatically in response to the new concentration of its essence. If not, or you have decided to use only your mind for this feat, then concentrate intently on trying to physically feel the sensation of this embracing element all around you, then begin to try and feel it moving. Visualize yourself strongly as if you are standing amongst a sea of small particles, and that these particles are slowly beginning to pick up and move in the direction you please, brushing against your body in the process. Try to actually feel the movement of this energy as it breaks itself against your body and weaves its way between the grass and trees. With each minute let the velocity of these traveling particles increase, and hold it at a steady pace until the physical wind is harmonizing with the movement of the energy. Once unity is complete in that respect, attempt to move the energy faster and then sustain the heightened pace once more, allowing the physical wind to catch up. Carry this on until the wind is no longer harmonious with the movement of the energy, and set that as your present limit and your eventual goal to surpass. With daily practice one may quickly become quite adept at this feat, and the aspirant should not let a slow move dishearten him at first. If you have practiced diligently the exercises provided in this article thus far, this should be easily accomplished.

The Elemental Adept

Elemental Compounds

I mentioned in the above chapter that Agrippa classified the elements into three different orders, each acting upon the other. This subject shall now be treated of in a more detailed manner alongside one of Agrippa's more veiled statements.

“There are then, as we have said, four Elements, without the perfect knowledge whereof we can effect nothing in Magic. Now each of them is three-fold, that so the number of four may make up the number of twelve; and by passing by the number of seven into the number of ten, there may be a progress to the supreme Unity, upon which all virtue and wonderful operation depends.”

This “perfect knowledge” of which Agrippa speaks can rise only by the careful study and practice of those things which have hitherto been presented to you in a manner easily worked with, and so one need not concern himself at this point with the meaning of that first sentence. The threefold consideration of the elements we have already treated of,

and so hour from the threefold existence of each of the elements we derive twelve manifestations is no mathematical wonder. The next statement, however, is rather more complex.

Twelve is expounded by the threefold nature of each of the four elements. Seven refers to the seven rays issuing forth from the planets, and ten is the representation of God. So, the four elements by their threefold nature are acted upon by the planetary forces to depict the Godhead. Agrippa was a strong believer in the impact that the planetary alignments had on the operations of the elements, for as most learned men of his time were, he was very familiar with astrology and so believed firmly in its application to magic. These seven rays from the planets then intermingle with the nature of the elements to create further variations with which disciples of the Seven Rays teachings will be familiar. For our purposes here we shall view the astrological categories as simply an additional system of classification, wherein instead of dividing energy into four groups(the elements), they are divided into seven.

Let us the move on to Agrippa's following statement, which as I have noticed over the years has managed to confuse almost anyone who stumbled upon it (the spelling errors are his, not mine):

"Of the first Order are the pure Elements, which are neither compounded nor changed, nor admit of mixtion, but are incorruptible, and not of which, but through which the virtues of all natural things are brought forth into act. No man is able to declare their virtues, because they can do all things upon all things. He which is ignorant of these, shall never be able to bring to pass any wonderful matter. Of the second Order are Elements that are compounded, changeable, and impure, yet such as may by art be reduced to their pure simplicity, whose virtue, when they are thus reduced to their simplicity, doth above all things perfect all occult, and common operations of nature: and these are the foundation of the whole natural Magic. Of the third Order are those Elements, which originally and of themselves are not Elements, but are twice compounded, various, and changeable one into the other. They are the infallible Medium, and therefore are called the middle nature, or Soul of the middle nature."

This is arguably the most cryptic statement of Agrippa's entire first book, and so I can understand the question none the less. The first order is the celestial existence of the elements in their pure form, of which we have spoken at length in previous places of this essay. The second order is the interplay which occurs in the mental sphere, where physical represented attributes are given to the pure celestial elements hand-in-hand with the abstract associations man has given them(such as passion, insight, etc). When we accumulate the celestial essence of an element by focusing on its mental associations, such as raising our body temperature by accumulating the fire element within ourselves we are employing the second nature to take in the first nature of the element. Then, having used the second nature to gather the celestial element in ourselves, we release the element purely as energy for our cause. In this way the second nature is refined into the first nature; that energy which is the basis of all magical

operations. They are once compounded because while they have the superimposed attributes of the mental sphere, they do not yet have the image of a physical existence.

This brings us to the third nature of the elements, which is the physical sphere. We can call it double-compounded because it contains both the impressions of the mental sphere and the restrictive qualities of the physical sphere. One may see the three natures as a series of three transparent slides, each one containing a certain image on it. The celestial of first nature is the backdrop; the first slide which has the main image to be built upon. The second slide is the mental sphere, which is the second transparent slide added on top of the original to create a slightly different picture. The physical nature is thusly the third slide added, which adds yet another component of the picture to the other two sheets. Naturally, we do not work magic with the actual physical elements, but by the virtues they represent. In this way their refinement is the application of all magic. Conversely, the most impressive of magical phenomenon are created via the medium of the physical elements, and so their understanding and proper manipulation allows for the miraculous doings of the mage. This explains why Agrippa stated that the perfect knowledge of the operation of refinement is the only means by which magic can be operated.

The Union and Transmutation of Forces

It is rightly said in the previously mentioned text of natural magic that the most miraculous things can be accomplished by a perfect knowledge of the union and transmutation of forces. What this entails, exactly, we shall here consider.

There are twelve principle combinations with which the magician may aptly concern himself with after having mastered to some degree the manipulation of the individual elements. These double compounds, in conjunction with an example, are here given with a short explanation as to the nature of the compound and its applications. They are as follows:

Prime Fire Compounds

The following compounds consist of those which derive from the fire element, and are therefore more predisposed or reliant on the qualities of the pure fire element to exist. It should be noted that nothing exists in our physical world which is of itself a pure element, but that everything can be seen as at least once compounded in so far as qualities are concerned. To view these combinations under scientific understandings would be to miss the point of everything which has been mentioned thus far concerning the categorization of these forces.

Air of Fire

The quality most expressed by Air of Fire is what we would call convection, the communication of heat from one position across an area, instilling a grade of heat to nearby objects. In occult practices this is best applied when using the projection of the vital force's rays over long distances, or during the transfer of vital energy from one

person to another. Consequently, the phenomenon of “laying on hands” practiced by some denominations of Christianity can also be classified as an Air of Fire operation.

The particular aspect of the spiritual convection which this compound exercises is empathy, wherein emotions are conveyed from one object to another and thus sympathized with. Experience has shown that interplay with the qualities of fire and air on the mental sphere will naturally provide for the creation of empathetic faculties within the magician. However, until the “understanding” of air and “expression” of fire are reconciled, be it under elemental labels and associations or non-elemental occult practices, empathy can not itself be truly developed. Those who possess the faculty of empathy on its deeper levels knows there is a great different between feeling someone’s emotions and understanding that from which it arose on an internal level.

The difference between “Air of Fire” and “Fire of Air” is as such: in the former, the warmth of fire is being conveyed by the substance of air. That is to say, a quality is being spread from a specific source. In the latter, qualities have already been transmitted to the air, and are then conveyed by the light principle into other substances.

Water of Fire

Some may wonder by what means two otherwise “opposing” elements can be put together in a compound, and the answer is simply explained by the fact that in the mental sphere characteristics are added to the pure energies which allow for such intermingling. While the celestial energies themselves do not interact on the celestial sphere, they but necessarily operate together on the mental sphere to allow the projection of qualities which we call material manifestations.

The “water of fire” quality was, in so far as an analogy can be drawn between this world and the mental sphere, noticed by Plato when he noticed that burning wood created moisture to emerge. We may put this into an agreeably mechanism by seeing it as the ability to create something as the bi-product of another thing’s destruction. This fluid cycle is understood by one who has carefully reflected the statements concerning the nature of water already made. “Water” here represents that something which was drawn out of the wood by the fire; it is the ability to draw something which can yet create new possibilities from something which is slowly being destroyed. When the magician, upon reflection, learns the mechanism of this quality he will learn how to create something good for himself out of every apparently bad situation.

Earth of Fire

The “Earth of Fire” key quality is that of fuel, in so far as anything which consumes must have a source of fuel in order to exist. This holds true in all living organisms, as does it for fire. In our physical world its correspondence would be molten lava, though by the activation of different principles.

This quality of nourishment, or fuel, can once more be seen by viewing the necessity of the sun’s rays in the maintenance of the earth. In this the earth is reliant on the rays of

the sun in order to operate the life principles properly.

Prime Air Compounds

Fire of Air

Our next set of compounds are those derived from the base element of air, and are all therefore in relation to those qualities as mentioned in the proper section of the present treatise. I am only briefly discussing the characteristics of the compounds in this chapter, and it will therefore require that the reader reflect upon the notes provided in the chapter detailing the four elements in order to ascertain any real understanding of these things.

“Fire of Air” would incarnate in the physical sphere as environmental temperatures. To the occultist it would therein assume the ability to propagate a certain desire across a distance in operation of the light principle made note of when fire was previously discussed. Likewise, the air principle, in so far as being a mediumistic element is concerned, is combined with this light principle so as to operate jointly an effective vehicle of transportation. Air is the communicating principle, as has been previously considered, and light is the transmitting or impressive principle. In union, these two complimentary forces allow for the impregnation of our world with the characteristics designed within the mental sphere. “Fire of Air” may then rightly be considered a key component of manifestation in the process of conveying qualities.

Water of Air

One may be compelled to initially believe the physical parallel of “Water of Air” in so far as we understand it to be the natural phenomenon known as rain. This, however, is ultimately untrue. The process of rain is a double compound involving the base element of air, compounded by the union of the negative fire pole and positive water pole. These poles, while not a subject of discussion in this paper due to a necessary advanced degree of understanding on the part of the reader, should reveal their components to those who meditate fervently upon the subject. I have effectually already given the observant and promising aspirant the tools by which their natures may be deciphered, but I shall digress back to the subject at hand.

As is known to even children in this age of information, our atmosphere is composed in large by water-based substances. “Water of Air” refers to the air’s nature to magnetize to it certain qualities, so that it may in turn provide itself as a conduit not only from the above to the below, but from the below to the above. If this is reflected upon the studious and attentive aspirant may learn for himself how to operate a number of communicative abilities to his advantage, such as the power to have your words draw the attention of those you desire. All such powers as that come with great time and patience, of course.

Earth of Air

The representation of “Earth of Air” in a manner we can understand it would be the phenomenon of gravity: that invisible force which, in spite of its inability to be seen,

weighs us all to the earth. It also represents that which can be seen upon close observation, similar to how in our atmosphere there are large quantities of dust circulating which we are typically unaware of.

I shall allow your own creative inspiration and studies to bring into being the conception of the remaining double compounds. By familiarizing yourself with the Law of Analogy and various Hermetic Principles, and further evaluating the mechanical qualities of the elements beyond the depth to which they have already been summarized, you will find for yourself the properties and applications of the remaining six double compounds. This process of observation, study and practice will benefit you much more than if I were to simply instruct you in all of it. If you use the template that I've already begun to serve as an example, you should do just fine. When your ambitions grow further, you may step into the world of Triple Compounds, which I will not discuss here at all.

Prime Water Compounds

Fire of Water

Air of Water

Earth of Water

Prime Earth Compounds

Fire of Earth

Air of Earth

Water of Earth

A Fire of Air Exercise: Increasing the Flame

This is the logical extension of the previous exercise dealing with a candle flame, wherein the magician focused intently on merging his own tejas (fire elemental energy) with the motion of the fire to take control of the small flame. In this exercise we use the metaphorical and literal properties of fire and air to extend this flame.

By the time you consider practicing this you should be become proficient in gathering the four respective elemental energies outside of your own body and condensing them. Likewise, when they are in your body, you should feel their qualitative presence. Put your mind into a point in space amidst the flame of the candle so that, mentally, you are in fact the flame. From that point in space as opposed to from your own, begin to accumulate the fire essence into the flame so that it becomes further condensed and brighter. Simultaneously you must begin to accumulate the air essence in proportional amounts to the fire essence; not as much air is needed as fire in order to increase the fuel of the fire. When the two condensations come together at the core of the flame it will begin to expand in short bursts. Practice this until you are capable of making the flame too large for the wick of the candle to any longer maintain.

When you have mastered this, and can within moments create a flame on a candle too large for the candle itself to hold and which thusly extinguishes itself, you may move on to practicing creative fire where there is not already one present. This is achieved by

condensing large quantities of elemental energy outside the body to such an extent that they can easily be felt by anyone near. Condense these energies to the size of a small spark so that they become brilliant and condense. Using your mind as the master director, bring the swiftly into contact over come kind of fuel, such as paper or leaves, etc. If they connect then, presuming you have made two suitable sparks of the air and fire energies respectively, a fire shall grow at the point of their union. Note that the amount of fire energy required for this is such that it can not be channeled through your physical body, as it would cause sudden internal harm and interior burns to the skin and organs. This exercise must be done by gathering the elements outside of the physical vessel.

The Elementals

Elemental entities are a subject of much theoretical dispute but which ultimately remain seated in darkness. In spite of the fact that elemental beings are accepted as existent in almost all magical practices dating back to the composition of the Clavicles of Solomon the King, and regardless that some of them(such as the djinni) have appeared in folklore predating the latter, they continue to be a gaping void in both theoretical and practical magic. I have, to date, not seen one well written book concerning their nature, nor even an agreeable short essay concerning the same. The ability to work openly with them seems almost restricted today to the High Magicians who happen to understand the initiatory rites to pass from Malkuth to Netzach, and even in many of those circles very little attention is paid to them.

Why might this be? I speculate that the initial misapprehension was that somehow elementals were not as practical as the use of angels and demons. The antecedent of this fallacy plausibly came from two things: first, that between angels, demons and gods there were already enough celestial intelligences for the magician to busy himself with(which, in all fairness, is true). Second, because of the latter course of action, very few elemental adepts emerged, and as a result any practical knowledge concerning the elementals and their operations was greatly restricted. When these two probabilities came together, the result was an inevitable lack of useful material concerning firstly the four elements, and consequently the elementals.

When we consider that the incipient training of the neophyte in the Hermetic Order of the Golden Dawn was largely in concern to mastery over the elements, it seems indeed a strange thing that amidst the publishing of such books as Regardie's "The Golden Dawn" and "The Pomegranates," or Crowley's volumes of "The Equinox of the Gods" the information concerning either the elements or the elementals is hardly present. However, there are enough hints amidst such books as these, and from prior alchemical writings centuries old, to put together a viable system of understanding these beings. Once this is done they can be directly worked with, at which point the real knowledge of their existence becomes feasible.

The notion that the elementals are somehow less practical than the celestial or infernal

legions is an entirely counterfactual assertion. If the goal of the aspirant is to ascend from the sphere of malkuth into netzach then it would seem of paramount importance that he learn proper observation of the elemental beings. Furthermore, this elemental world is the world in which we “live and move and have our being.” If the elemental kings and their subordinates are the rulers of the elemental kingdom, then learning to interact with them can only be beneficial in the aspirant’s path to increase his authority over the four elements and the knowledge thereof. Working with the elementals is far from being a somehow less noble practice than dealing with angels and demons; given the options, elements are the beings I personally prefer interaction with. In time they can become invaluable accomplices in the magical work.

Their general nature

While the majority of this paper I have succeeded in avoiding too much discussion of the ethers, which is of itself a confusing set of problems for those who have not done a deal of reading over the matter, I will here have to make some reference to it. I shall not go into detail concerning the ethers, nor explain by any means their functions further than necessary; I leave this to the reader. If the reader is already learned in Rosicrucian philosophies and practices then he will likely comprehend such references easily enough.

The elementals can be seen as existing within the physical sphere, but likewise do they exist in the astral sphere. This dual existence is found amongst all regular entities(angels, elemental beings and demons) though is typically not present in the composition of higher kings, dukes, princes, archangels, etc. So how is it, precisely, that a being can have such a dual existence? Multiple emanations. Elemental beings have their simplest existence within the chemical ether and their highest manifestation in an appropriate degree of the astral light, just as angels have their lowest in the light ether and highest in the Celestial Sphere.

As the astral sphere is the synthesis of the celestial and mental spheres, wherein the energy of the celestial is given definite form by the thoughts of the mental sphere, we can see also that elementals are neither entirely mental or energetic. They are forms of instructions for operations and intelligence bound together into matrixes by corresponding energies. In this way if the celestial fire energy comes into the astral sphere then it will axiomatically attract coterminous virtues from the mental sphere to create a form which has the energetic composition of fire interwoven with the mental qualities and virtues of the same.

Their function in the chemical ether is in coherence to the nature of the chemical ether. They work within it in their lowest forms to operate both the small and large details of the universal machinery. Through their actions the elementals maintain the functions of nature; plant growth, fires, income of sunlight, weather, balance of atmospheric gases, natural events and disasters, etc. Expediently they fly by the masses to go where needed, and consequently are to be found in the complimentary environments. Therefore we may look for earth elementals most easily in thick woods, air elementals in

the sky, fire elementals in deserts and near fires, and water elementals in bodies of water. Each one plays its own role in entire mechanism of nature.

Be that as it may, with each elemental having a job to perform, we are not to think that they are entirely too busy to interact with the magician. If archangels can spare a few moments from time to time, then lower elementals will not have a problem with such communication either. A most accurate depiction of the basic elemental beings and creatures would be that they are all analogous to individual workers in an incredibly large business containing enormous worksites throughout the world. It does not explicitly matter if one of the lower workers is pulled away from his duties for a time. Thousands of Coca-Cola workers all over the globe are absent from work each day, but the company continues undisturbed. Even when the CEO takes a day off, work does not halt but continues oblivious of such actions. Therefore let the magician not worry about pulling an elemental, or any spiritual being for that matter, shortly away from its duties.

It is important to know that within elemental world there are two divisions of entities: the elemental beings and the elemental creatures. The elemental beings are considered the more powerful of the two, having the more important obligation(sylphs are elemental beings partly responsible for the manner and movement of winds). The elemental creatures are somewhat the "common populace," rarely having jobs of individual importance. As a result, having not partaken of such responsibility during formation in the astral sphere, the elemental creatures are typically the less intelligent of the two. While most of them are capable of interaction and communication, a few seem to be little more than mindless forms of energy running to and fro in relation to strings of energy. On the other hand, some of them are innately intelligent and can bestow to the fervent student of magic much wisdom in the matters of their respective element. Even the intelligent ones, though, are not altogether too important in the function of the universal machinery of nature. Does this mean that are entirely unimportant? No. Their presence both suggests and allows a prosperous environment for the corresponding element. A place where a large number of dwarves are present, for example, will be a place of much fertility for plant growth and soil. Because they are largely units of energy, their presence emanates the appropriate qualities into the surrounding environment. For passive communication they are excellent subjects, though for practical magic the elemental beings are more efficient. What follows is a list of the beings and creatures according to element:

*The underlined creatures are the particularly intelligent ones

Air

Elemental Beings: Sylphs

Elemental Creatures: Fays, muses, drus, pixies, hamadryads

Earth

Elemental Beings: Gnomes

Elemental Creatures: Brownies, elves, sylvetres, satyrs, pans, dryads, hamadryads,

durdalis, goblins, dwarfs, leprechauns, and giants.

Water

Elemental Beings: Undines

Elemental Creatures: Mermaids, ocnaid, oreades, nereides, limoniades, sprites, nixen, potamides

Fire

Elemental Beings: Salamanders

Elemental Creatures: Acthnici, drakes, basilisk, phoenix, sphinx, ifrit

This list is by no means concrete, but they are in the least the various entities I and others have witnessed, and to them have been given the names of folklore creatures bearing similar characteristics(according to their stories).

The Elemental Kings and Rulers

The elemental kings are of an entirely separate nature than the elementals themselves, possessing both independent free will and the choice of alignment(infernal or celestial). Therein, while a spirit such as a Sylph or Salamander will always quintessentially be neutral(and therefore available for any command, benign or malicious), the elemental Kings and Rulers may choose for themselves what they wish to do and towards which end it is to be accomplished. For this reason a magician who practices solely beneficiary magic may find communication with Djinn slightly more difficult than one who practices magic for destructive reasons. Conversely, the latter would find it much more difficult to communicate with Ghob. Now it should be understood that no alignment in so far as the elemental hierarchies are concerned can be considered concrete due to free will and the ability to “walk to fence.”

I will here endeavor to explain in as simple and few words as possible the general nature of the four elemental kings. Remember that the kings are the commanders of the elementals, and not the supreme rulers of the element itself. Therein, while near the top of the order of command, they do not have complete control. Each king, for example, must acknowledge the order of the corresponding ruling archangel when given: Paralda must obey Raphael, Djinn must obey Michael, Nichsa must obey Gabriel and Ghob must obey Uriel.

Paralda(Air): Neutral, which fits well into the nature of his mediumistic element. He may be addressed for matters of both harmonious and disruptive natures, and execute them with little or no bother as to whether or not it was the “right thing to do.” In this manner I have found him efficient in any grade of magic.

The wisdom that comes with being the elemental commander of air is only rivaled by the steadfast endurance of earth, and so Paralda has proven many times over to be a most excellent adviser on any affair, especially those concerning intellect and the process of learning. The magician who takes up his counsel with Paralda shall find that in time he

too shall acquire a most efficient aptitude for the creation of adept strategies, and his cunning shall overcome many obstacles.

Paralda is best consulted, I have found, when the hardships of certain affairs stack up against you and you can no longer decide which action is the proper one to take. Upon that, he could almost be considered a patron of the scholar and can, upon being asked by one whom has received his respect, increase the focus of the student many fold. As with any king, he may be asked for elemental teachers. If the magician chooses to do this then he may expect to be tested in one manner or another before his request is accepted. However, the annoyance of such tests is overcome by its benefit, and in little time your dreams shall be riddled with knowledge of your element, insight concerning the nature of air shall come at entirely random but fulfilling times, and if your psychic sight and hearing are cultivated you may even have lecture sessions with the new teacher. These teachers are usually drawn out of one of the elemental creatures highlighted above as being particularly intelligent.

Djinn(Fire): I would not wish to deceive you, and so I shall admit from the beginning that my knowledge concerning the king Djinn is fairly limited when compared to the other kings. The reason? My magic is essentially benign in nature, though Djinn is typically predisposed to commit harmful acts in the wake of the magician's initial wishes. As such I have little reason to interact with him any more than necessary for my own progress. For such a reason were the "djini" and ifrits, some of the servants of Djinn, hailed as evil spirits in the Quran. Djinn himself has often been associated with a devil of sorts.

Should Djinn accept your invitation, which often requires a deal of time petitioning on the part of the magician, he shall bring with him a most powerful foreboding of harm. In his presence the neophyte will often feel an intense pressure on his chest, coupled with knots in his stomach the source of which is some sort of emanated fear. To the best of my knowledge, and from what I have gathered via word of mouth through other ceremonial magicians, Djinn always comes in such a manner to those who first call him. This, it seems, is his personal test of the magician's strong will. If you intend to work with Djinn and can manage to bring him into your presence, stand steadfast no matter what happens, as he will not harm you. Know that no matter how strange, scary or apparently threatening the atmosphere gets, none of it will harm you.

I would not want to make Djinn appear as an entirely malicious entity, lest I encounter some problems of my own upon the publication of this treatise. Though particularly frightful upon the initial meeting, he does eventually reveal himself to be a most handsome figure with penetrating yet understanding eyes. The more he respects you, the less intimidating his presence becomes and the easier he is to behold. While he is perhaps most efficient at granting wishes involving some manner of destruction, if he takes a liking to the magician the benefits are many. The strength of the will can be empowered many times over at the whim of Djinn, and the juggernauts known as the ifrits can provide protection for the magician in the same manner that a bouncer watches

over a bar. In times of despair he can send a powerful spark of motive to the magician and fuel a fire that shall push him further in his affairs, even if he were previously considering giving up.

My inclusive opinion of Djinn is thus: He is a most powerful ally for the respectable magician, but the neophyte should remember that he who plays with fire gets burned. Of all the elemental kings, I would suggest considering interaction with Djinn last.

Ghob(Earth):

Ghob is a particularly benign entity. His status as the commander of the earth elementals makes his nature one of harmony, and therefore he does not naturally agree to operations which would conflict with the natural orders of things. If the magician attempts to evoke Ghob with the preconception that he will learn how to create trees, control animals, etc, he is gravely mistaken: these are not the natural ways of the planet, and Ghob will not have anything to do with them. Only when a magician he truly respects appears will he consider teaching the magician precisely how to use those natural laws in order to achieve the latter. However, if such things are the magician's eventual goals, then he will have to learn them via his own study and experimentation.

Ghob, as his common appearance suggests, is a wise and understanding being which, while demanding respect as any of the other kings do, would not naturally desire to impose his status upon the magician in seeking for some form of contribution. This singular trait makes him the easiest to work with for the magician, as Ghob's understanding has brought to him a kind of compassion for those who seek the higher truths, especially if they do so in order to be keepers of the balance, not destroyers.

In contrast to Ghob's personality is the behavior of the gnomes in general. They are rambunctious, invading, mischievous little beings which will go as far as to directly annoy the magician during his practices. However, as the requirement for the evocation of all the kings, the earth elemental beings must be evoked before the elemental king appears. You must simply stay steadfast, as with the others, and wait for their ruler to put them in order when he arrives. One vice of Ghob, unfortunately, appears to be that he is rather slow in appearing, answering, and acting: therein, you may find yourself surrounded by these little beings for an hour or two before Ghob comes (presuming he is coming at all).

Nichsa(Water):

Nichsa is the king of water, and he is essentially the being which the Greeks identified as Poseidon. In a similar manner to Paralda he is somewhat a neutral character with a slight tendency to operate harmonious things as opposed to disruptive forces. Nichsa seems to demand respect most strongly than do the other three kings, and being as he is the commander of those forces which provide for life it would be wise to give it to him.

Though a most proud king, I have found Nichsa to be very compassionate and understanding when his requirements are met. He will scold you if he believes that you

are an incompetent magician, but this is simply to enlighten you as to your present downfalls in hope that you may amend such problems yourself. In my experience he is more generous with presenting gifts than any of the other kings, as he has demonstrated many times to me by literally having what I asked for wash up on shore to be placed in front of my feet as I stood on the beach communicating with him. On other occasions I have been presented with a most dazzling array of sea items the likes of which you may walk up and down an entire coast and not find, all without even asking. As you may gather I have a most interesting display of things from the ocean in my household, as do most of my family members now.

Though relatively quick to give gifts to those who have earned his respect, he is particularly slow in giving teachers. Should you ask him why this is, his response will be a relatively short but simple one, explaining that the secrets of the ocean, the tide, and of all bodies of water are simultaneously the secrets of the moon, the atmospheric stability, weather patterns and the cradle of life. Such information can not be idly handed over to any magician he deems worthy enough to be summoned by.

Passive Communication with the Elementals

The best way to interact with an elemental safely is to seek it in its own kingdom. To speak with, let's say, an elf, one would find easy accommodation in the heights of a tall tree, resting on a limb. With the Sylphs, speak your questions into the wind, and the wind shall whistle back your answers. For a Basilisk one could find its presence as you meditate in a desert, and for the sprites, there is no better time to communicate with them than the sunset on the shore of an ocean. These are their unique kingdoms, each feeling safe and in its respective "comfort zone." An elf is often very much willing to speak with a magician he finds sitting on the same limb, assuming the magician starts the conversation, and a sylph shall often shout a word to you as it flies by overhead. This type of casual interaction, with no definitive summoning involved, is arguably one of the easiest in so far as the interaction is kept simple. For short, peaceful conversation, this method can be employed. However, for working magical operations with the spirits, summoning is often a necessity (unless the magician in question has attained a significant level of harmony with the element that can work the desired operation).

It is desirable for the magician who seeks such simplistic interaction to first attune himself to the necessary element. So, if he wishes to communicate with the nearby gnomes in a patch of woods, he should first spend about ten minutes meditating on the nature of the element earth and the function of the gnomes within it. This done, and his mind apparently saturated with earthy thoughts, the magician should then accumulate prithivi in his body to such an extent that he feels weighted down and even a little damp. When this is accomplished the magician may find such passive communication with the elementals far easier, as the elemental shall not immediately identify you as something too different from itself. Your mindset and overall feeling should be a receptive, magnetic one, so as to invite such communication without imposing any emanations upon the nearby elementals. For those of you interested, within this method exists the possibility of approaching living animals and interacting with them without causing them

to flee or feel frightened. All that is required is a little insight of you own upon these same homeopathic principles.

As mentioned briefly in the first paragraph of this section, this *modus operandi* is not necessarily the best choice when the desire is to work with the elementals in immediate magic. However, if the magician achieves passive communication on a regular basis then he simultaneously acquires an auric emanation which invites such conversation on the part of the elementals as well, and therein he gradually becomes identified as a “friend” of sorts. In this manner the magician progressively obtains a kind of synergy with the elements that he has been conversing with, and he gradually becomes identified as an existence harmonious with that of the elementals. In time one may learn to actually call forth various numbers of the desired elementals simply by asking aloud or telepathically for their presence, and they may then be persuaded to help in a magical operation. This, however, is a luxury only those who understand harmony can have.

Conclusion

The art of elemental study, practice and application has long been obscured by a wide array of texts, and this treatise is by no means a text which embraces all the teachings out there. While I certainly do hope that, given how much I have labored to reconcile this information in a profitable form, it is enough to get you started in the beautiful path of elemental magic, of itself it can not provide all the information necessary for true initiation. For such things as that, and the true advancement of the magician therein, he must cultivate his own insight and become receptive to whatever revelations are given him both from within and without.

I stress that this approach to elemental magic is far from being the only one. There are more practical models which rely entirely on energy, neglecting the possibility of entities or simply viewing them as archetypal energies. Another approach is that of the psychological model, which presupposes that everything comes down to how the physical brain encodes information, and then relies on such things as Jung’s “Collective Subconscious” to explain the existence of what appears to be multiple spheres of action. When examined together they are likely the most efficient, though apart neither of them seem utterly complete. Avail yourself of a skeptical yet open mind, and you should be fine.

Future Aspirations

Now that you’ve learned the essential basics of elemental hermetics you should apply them fervently in practice, supplemented by whatever practices of your own paradigm are necessary. If you create for yourself a flexible but comprehensive practice and study schedule to which you are loyal then great progress should be apparent within a matter of months. When you reach a stage, perhaps a few years from now, where you feel more inclined to discover some new applications you may enjoy considering the following advanced operations:

- Converting elements between one another
- Working with the astrological triplicities
- Refining the elements
- Element specific healing
- Combining elements to create specific atmospheric and weather effects
- Affecting the sway of the tide
- Opening and closing the gates of the four winds
- Influencing animal movement and behavior
- Levitating objects with the air element
- The qaballistic applications of the elements
- Creation of mudras using the elements

Sit down and contemplate such possibilities as these once you begin to advance. Insight and ingenuity will progress you further than study.

Suggested Reading List

- Manipulation through Astral Correspondences, by Frater AHYHHGYG
- Studies in Occultism, by H.P Blavatsky
- The Etheric Vision and what it Reveals, by Max Heindel
- Occult Principles of Health and Healing, by Max Heindel
- Higher Worlds, by Rudolph Steiner
- The Tree of Life, by Israel Regardie
- Liber 777, by Aleister Crowley
- Corpus Hermetica, by Hermes Trismestigustus
- Initiation into Hermetics, by Franz Bardon
- Nature Spirits and Nature Forces, by Max Heindel
- Transcendental Magic, by Eliphas Levi
- First Book of Occult Philosophy: Natural Magic, by Heinrich Cornelius Agrippa
- The Key of the Mysteries, by Eliphas Levi
- The Six Keys of Euxodus, by unknown(perhaps Paracelsus)
- The Twelve Keys, by Basil Valentine
- The Aurora of the Philosophers, by Theophrastus Paracelsus
- The Great Art, by dom Antoine-Joseph Pernety
- The Emerald Tablet, by Hermes Trismegistus
- Friar Bacon's Discovery of Miracles, by Friar Bacon

I do pray that this treatise on elemental hermetics has broadened your view of magic as a whole, and that it may help you in your progression as a magician. Namaste.

-Prophecy

* Elemental Magic.pdf (205.99 kB - downloaded 3140 times.)

« Last Edit: October 12, 2006, 11:29:36 AM by Prophecy »

Logged

<http://www.thedivinescience.org>
March 27, 2005, 06:16:37 AMReply #1
Trillis
Posts By Osmosis

Offline

Has a lot of posts
1244
Karma:
13
View Profile

Treatise on Elemental Magic
I'm actually going to make this a mini book. My father was a Book Binder(restored and repaired books from 17th, 18th, and 19th century). So what I'm going to do is eventually make my own little book for that. :D
Logged
March 27, 2005, 06:38:50 PMReply #2
Kyo
Veritas Furniture

Offline

he-who-posts-lots
328
Karma:
0
Personal Text
dude of antiquity
View Profile

Just Checking...
"Paralda must obey Raphael, Djinn must obey Michael, Nichsa must obey Gabriel and Ghob must obey Uriel."

I thought that the archangel of air was Michael, and Raphael of fire, as it is outlined in your elemental hierarchy.

Fantastic article though. Back to practice I go.
Logged
The Post-Modernist Mage! - Now with 40% more magic!
April 17, 2005, 10:25:50 AMReply #3
Prophecy
Teacher Emeritus

Posts By Osmosis

Offline

Theurgist

1237

Karma:

80

Personal Text

Veritas Teacher

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Treatise on Elemental Magic

That was an error in the Hierarchy, Kyo, and it has since been fixed. I'd also like to point out that apparently the word "break" appears in all capitals several times in this article, and that this was not done on purpose but rather some strange error in the process of transferring from MS Word to here is to blame.

Logged

<http://www.thedivinescience.org>

May 13, 2005, 09:48:30 PMReply #4

sargon

Veritas Furniture

Offline

he-who-posts-lots

478

Karma:

0

Personal Text

Back from the dead

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Treatise on Elemental Magic

Simply amazing, the way you put everything together. I enjoy reading your articles very much, not only do you encourage further study but the way you describe things is very enticing, yet so fulfilling. I am now a student of the elements, this article is probably the best place to start too.

Logged

June 15, 2005, 02:21:22 AMReply #5

The Mysterious

New Member

Offline

*

Greenhorn

1

Karma:

0

Personal Text

Greenhorn

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Treatise on Elemental Magic

Great, if i only had this in rather minimized version.

Can anyone explain this in shortened version?

Logged

July 29, 2005, 11:05:28 PMReply #6

block_head

A Familiar Feature

Offline

Frequent poster

147

Karma:

0

Personal Text

Frequent poster

[View Profile](#)

Re: Treatise on Elemental Magic

How come you took out the elemental meditations section on this?

Logged

July 30, 2005, 08:16:59 PMReply #7

Tsumaru

Posts By Osmosis

Offline

1780

Karma:

0

[View Profile](#)

Re: Treatise on Elemental Magic

The Mysterious - There was once a nice little joke in the Veritas chatroom which went something like this:

"Teach me the secrets of the universe in 15 minutes. I've got a party to go to."

It was a joke. And anyone who seriously says anything remotely similar to that, like you just did, is also a joke. Go figure.

Block_head - I don't believe that is the whole article written right there. Download the whole pdf at the bottom of his post and it should be in there. =)

Logged

Quote from: Hech on November 19, 2008, 03:59:48 PM

don't believe everything you read... especially if it comes from me.

September 01, 2005, 08:59:54 PMReply #8

sk8ertodd

New Member

Offline

*

7

Karma:

0

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Re: Treatise on Elemental Magic

um can anyoff you make it not in pdf, i have no way of downloading it, it jsut doesnt work...

plz help

Logged

-Wispered beyond the misted curtains, screening this world from that-

-The elementalist-

-Todd-

November 21, 2005, 01:39:29 PMReply #9

Fromadistance

A Familiar Feature

Offline

177

Karma:

0

Personal Text

He comes from a distance.

[View Profile](#)

Re: Treatise on Elemental Magic

I admit that I am not quite done reading this - I only found it yesterday and it is quite long - but it is very very impressive. I've read Bardon and Agrippa and a couple of the others works you cited, Prophecy, but none of them are as succinct and clear as this work. You have made what I needed to know to start out easy to understand and given

a clear place for somebody to start.

Beautifully done, the best elemental work I have read thus far due to the fact that it is easily comprehensible and is pretty complete, at least for the beginner. I truly mean that.

Thank you for this.

Logged

November 21, 2005, 08:30:36 PMReply #10

kakkarot

Posts By Osmosis

Offline

0. The Fool... Inverted?

2701

Karma:

3

Personal Text

Pirate "Not-A-Mod" BoB

View Profile

Re: Treatise on Elemental Magic

Sk8er Todd: Adobe Acrobat Reader

<http://www.adobe.com/products/acrobat/readmain.html> will let you read pdf files. It's free.

~kakkarot

Logged

Philippians 2:5 Your attitude should be the same as that of Christ Jesus: 6 Who, being in very nature God, did not consider equality with God something to be grasped, 7 but made himself nothing, taking the very nature of a servant, being made in human likeness.

October 12, 2006, 11:31:14 AMReply #11

Prophecy

Teacher Emeritus

Posts By Osmosis

Offline

Theurgist

1237

Karma:

80

Personal Text

Veritas Teacher

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Re: Treatise on Elemental Magic

The rest of the treatise has been added into the forum version. The PDF version will be kept at the bottom of the article for those who prefer it to the forum edition.

Logged

<http://www.thedivinescience.org>

June 09, 2007, 06:48:17 AMReply #12

ameth

New Member

Offline

*

2

Karma:

0

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Re: Treatise on Elemental Magic

wow, really nice.. hehe im printing this now so i can keep it to read over, i plan on taking your advice and beginning my studies with elementalism. thanks for the suggestions youv'e provided. its helped me to finally stick with something to start with :)

Logged

we live our lives a circle, and wander where we can, then after fire and wonder, we end where we began

July 02, 2007, 02:44:12 PMReply #13

Jesse9209

Veritas Furniture

Offline

415

Karma:

29

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Re: Treatise on Elemental Magic

I dont live near a beach at all and i rarely get to go anywhere i could practice the water meditation would it be possible to do the water meditation in a pool say floating in the pool or something we've recently bought a small above ground pool just for the rest of the summer i dont want to practice all the other meditations and leave out water as it would most likely create an imbalance. Advice or ideas anyone?

Logged

www.thedivinescience.org

July 02, 2007, 03:08:27 PMReply #14

Kichara

Posts By Osmosis

Offline

982

Karma:

16

Personal Text

Row, Row, Row Your Boat

View Profile Check it Out.

Re: Treatise on Elemental Magic

I would think that would be possible, when I was a kid I often went into meditative states in pools. I think the important part is being "one" with the element, not necessarily at a beach, although the beach is more immersed with the water element. the pool also has its fair share of apas.

Logged

Hey, whats up?

Please vote in my poll:

<http://forums.v society.net/index.php?topic=12212.0>

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Author Topic: Treatise on Elemental Magic (Read 60679 times)

0 Members and 1 Guest are viewing this topic.

July 02, 2007, 03:14:32 PMReply #15

Jesse9209

Veritas Furniture

Offline

415

Karma:

29

[View Profile](#)

Re: Treatise on Elemental Magic

I really just started doing these meditations quite recently and the only one i wasnt able to do was the water one but the day after i started my brother asked my dad about a pool and today we went and bought a small 15 foot by 42 inch tall pool just for lounging and i thought that it was interesting how the nessecary things came as i needed them. Then again it could just be dumb luck.

Logged

www.thedivinescience.org

July 22, 2007, 10:18:02 PMReply #16

Pursuit of Knowledge

A Veritas Regular

Offline

**

78

Karma:

2

[View Profile](#)

Re: Treatise on Elemental Magic

Quote

All the while, however, let not your mind wander too deeply into the earth itself, but keep your wits about you, and let no roots come up from the earth and attach to you, for Gaia delights too much in pulling her children into her bosom, and this is dangerous for the unfocused magician, who appears to Gaia as one of her own at the moment of this mental transfiguration.

I am reading this as a beginner, having done nothing except read of and absorb all of the elementalism containing in the writings of Prophecy; also I have done nothing magical except read and do a bit of minor elementalism concerning the air and fire with no rituals. I am delighted to have stumbled upon Veritas, perfect to get me and many others started.

I must compliment your articles, this one being in the spotlight. Very well-written to my knowledge of grammar and language. It is concise, and I trust your knowledge. This will undoubtedly serve as a base for many future works of magic I may do.

Now down to my point of the post...

I am confused with the above quote, what would happen if one was to let their mind wander off for the process? And if the roots did attach to you what consequence would befall you?

Logged

Certain things catch your eye, but pursue only those that capture your heart ~old Indian saying

Do not comfort yourself by failing less than your peers. If you fall short of ideal target feel comforted, if short of realistic target work harder. ~Raitaro

July 23, 2007, 01:43:02 PMReply #17

Wushi

A Familiar Feature

Offline

214

Karma:

3

Personal Text
Om Namah Shivaya
[View Profile](#)

Re: Treatise on Elemental Magic

wow, this article has truly helped me a lot, and gave me a lot of fresh energy to keep practicing and keep walking at a decent pace.

Thanks for sharing your wisdom prophecy

Logged

Konx Om Pax

July 24, 2007, 09:31:53 AM Reply #18

Prophecy

Teacher Emeritus

Posts By Osmosis

Offline

Theurgist

1237

Karma:

79

Personal Text

Veritas Teacher

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Re: Treatise on Elemental Magic

Quote

I am confused with the above quote, what would happen if one was to let their mind wander off for the process? And if the roots did attach to you what consequence would befall you?

As with most such warning in the field of magic, this one is associated with a range of problems which can go from minor to lethal. With a minor problem, this wandering would make one's mind absorb certain vices and virtues of the earth element, which would in turn tilt his magical development off balance. Though he would be better at working with the earth element, this kind of imbalance could be a devastating setback that could take months to correct before the magician could continue his evolution again. In the worst scenario, the more advanced magician could in fact develop a rapport with the less friendly beings of the subterranean caverns within the Earth, who would reach up and try to pull his spirit down to them, mistakingly identifying him as one of their own. The magician would lose conscious control over his spirit, and would forcibly astral project. These beings would carry off his spirit, and if he was not strong enough to resist them, the cord between his spirit and his body would eventually fade away. The diagnosed cause of death would be a heart attack. This is of course the worse

imaginable scenario, as well as the least likely, but its possibility is enough to merit a genuine warning.

Logged

<http://www.thedivinescience.org>

January 04, 2008, 05:16:52 PMReply #19

west01

Settling In

Offline

*

11

Karma:

0

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Re: Treatise on Elemental Magic

Can you do the fire meditation exercise when you throw your roots up to the sun at night time, or must it be during the day. I have a very busy day schedule. (sunup to sunset)

Logged

January 08, 2008, 04:17:04 AMReply #20

west01

Settling In

Offline

*

11

Karma:

0

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Re: Treatise on Elemental Magic

I'll take this as a no? :)

Logged

January 08, 2008, 06:01:22 PMReply #21

Prophecy

Teacher Emeritus

Posts By Osmosis

Offline

Theurgist

1237

Karma:

79

[Personal Text](#)

Veritas Teacher
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Re: Treatise on Elemental Magic
This particular meditation should be done during the day.
Logged
<http://www.thedivinescience.org>
January 09, 2008, 04:23:12 AMReply #22
west01
Settling In

Offline
*
11
Karma:
0
[View Profile](#)

Re: Treatise on Elemental Magic
Yeah thought so if the water meditation had to be done at the beach. Thanks prophecy.
Logged
February 16, 2009, 02:19:30 PMReply #23
Sacredemblem
New Member

Offline
*
1
Karma:
0
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Re: Treatise on Elemental Magic
That was well written. Thanks for summarizing your entire depth knowledge about elementals. I'm pretty new in this forum and I'm starting to learn a lot... :)
Logged
Here comes the letter which launch a thousand ship... ^ _ ^
May 10, 2009, 09:14:38 AMReply #24
Canchero
A Veritas Regular

Offline
**
77
Karma:

-1

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Re: Treatise on Elemental Magic

Wow...great article.

A few questions...

1. Regarding the elemental meditations, for how long should they be done? A week for each element? A month for each? May they be done at the same times, or should Air be completed before moving on to fire?

2. Prophecy mentions some aspects of the article (like the accumulation) are from Step IV of Bardón. If one is not yet up to Step IV, is it still OK to continue with Prophecy's meditations, or should they be waited on until one advances with Bardón sufficiently?

Thanks!

Logged

"I'd rather be a slave on earth for another man, some dirt-poor tenant farmer who scrapes to keep alive, than rule down here over all the breathless dead."

-Achilles (The Odyssey, Book 11).

December 25, 2009, 05:24:21 PMReply #25

Aurora

[A Familiar Feature](#)

Offline

[Hundred-plus Club](#)

125

Karma:

2

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Re: Treatise on Elemental Magic

I was just wondering if any of the members of the forum had taken this treatise and used it as their practice manual from start to finish and what the results of that were?

Thanks for your time,

Aurora

Logged

Doam Kalla

March 07, 2011, 07:53:10 AMReply #26
RomanHD
New Member

Offline

*

6

Karma:

0

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Re: Treatise on Elemental Magic

I am sorry for resurrecting this ancient thread, but I am reading Prophecy's elemental treatise right now, and have the same questions as Canchero cited below. I am also wondering if it is reasonable to start with the elemental meditations without having completed any of Bardon's exercises. Could we please get an answer? Thanks!

Quote from: Canchero on May 10, 2009, 09:14:38 AM

1. Regarding the elemental meditations, for how long should they be done? A week for each element? A month for each? May they be done at the same times, or should Air be completed before moving on to fire?

2. Prophecy mentions some aspects of the article (like the accumulation) are from Step IV of Bardon. If one is not yet up to Step IV, is it still OK to continue with Prophecy's meditations, or should they be waited on until one advances with Bardon sufficiently?

Logged

March 07, 2011, 08:33:16 AMReply #27

Mindlessinvalid

Posts By Osmosis

Offline

1205

Karma:

10

Personal Text

Crazy and Can't Get out of Bed

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Re: Treatise on Elemental Magic

A good magician would wait until he has cleared the visualization and thought control exercises to do the elemental meditations.

Furthermore, thought control, elemental meditation, and vital force training should be

used one's entire life. You don't just stop training because you can do something cool.

Logged

Clothes make the man, and naked people have little or no say in society.

September 29, 2012, 08:35:02 PMReply #28

Pechato

New Member

Offline

*

1

Karma:

0

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Re: Treatise on Elemental Magic

Prophecy, when you say that the elemental kings are different because they have free will and can choose what they want to do, are you including the elemental rulers Bardon mentions. They don't seem like they just let the magician use them for whatever they want. I remember William Mistele writing about a magician trying to do the to Capisi and things not going so well for him. Have you had any experiences with Bardon's elemental rulers? If so, what is the relation with Levi's four kings?

Logged

May 30, 2014, 12:07:00 PMReply #29

Messiaen

Settling In

Offline

*

21

Karma:

-2

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Re: Treatise on Elemental Magic

Thanks for the article, Prophecy. I just have a question: What would Fire of Earth be like? Thanks in advance.

Greetings,

Messiaen.

Logged

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Author Topic: The Elemental Hierarchy (Read 54145 times)

0 Members and 1 Guest are viewing this topic.

July 26, 2004, 09:50:58 PMRead 54145 times

Prophecy

Teacher Emeritus

Posts By Osmosis

Offline

Theurgist

1237

Karma:

80

Personal Text

Veritas Teacher

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[The Elemental Hierarchy](#)

[The Elemental Hierarchies](#)

[The Astral Government](#)

This list of the elemental hierarchies is a suggestion by TrowaBarton(a regular in the chat room) that I decided to follow up on. The suggestion was made simply out of the fact that I sometimes find myself talking about astral politics, and that most the time nobody else in the chat room knows what I mean or who I'm referring to. Therein, this is not only a guide that the aspiring summoner should find useful, but a guide to understand some of the things I may talk about in future articles, in the chat room, in my classes, or on the forums. If you ever hear me mention a weird name, you can probably find it here. This article may be useful in practical magic for a few of you, but for the majority of you, it will simply serve as a quick-and-easy reference guide when/if needed.

The lists herein provide the primary spirits, or orders of spirits, involved within each element in order from most control over that element to least control. It is important to remember that they are not listed here in order from most powerful to least powerful, only from most influential over the element to least influential over the element. When two or more spirits are listed on the same line, it means that they are equal in influence over that element. While the spirits are listed from most influential to least, the Orders of Elements themselves are not in any particular order. But first, a pronunciation key:

The Vowels:

A = Ah

E = Ay(as in hey, or obey)

I = ee(as in key, or "me")

O = oh(as in toe)

U = oo(as in pool)

Miscellaneous notes on letters:

- C is always a hard sound, as K is in "kite."
- G is always a hard G sound, never a soft "J" sound
- Q always sounds like the "K" in "Kite."
- Y is either "ee" or "ay." However, it is commonly "ee"
- J makes a soft "Sh" sound.

Ai = Ah-EE
 Ao = Ah-OH
 Oi = Oh-EE
 Qu = Koo, not Kyoo

Example: Thahaaothahe = Thah-ha-ah-OH-tha-hay

The Order of Air

Emperor: Tahoealj
 Ruler: Ariel
 King of Spirits: Paralda
 Queen of Spirits: Vayu
 Archangel: Raphael
 Angels in accordance to Briah: Metatron and Yehuel
 Archangels in accordance to Assiah: Metatron and Raphael
 Demon King: Oriens
 Genii of the 12 hours: Auglun, Zuphlas, Phaldor, Rosabis, Adjuchas, Sophas and Halacho
 Angel: Chassam
 Choirs: Chasmalim, Seraphim, Chaioth ha Qadosh, Malakim
 Angelic Orders: Dominions, Principalities)
 Egyptian God: Ra Hindu God: Vishnu Hari Krsna Rama Greek God: Iacchus
 Angel ruling Zodiac: Ansuel
 Archdemon: Azazel
 Princes of the Qelipoth: Satan, Moloch and Belphegor
 Lesser assistant of the zodiacal sign: Tzakmiqiel
 Angel of the Triplicity by day: Athor By Night: Polyan
 Goetic Demons by Day: Foras, Asmoday and Gaap By Night: Amdusias, Belial, Decarabia
 Geomantic Intelligence: Cambriel
 Elemental Beings: Sylphs
 Elemental Creatures: Fays, muses, dryads, drus, pixies, hamadryads

The Order of Earth

Emperor: Thahaaothahe
Ruler: Kerub
King of Spirits: Ghob
Queen of Spirits: Gaia
Archangel: Uriel
Angels in accordance to Briah: Michael
Archangels in accordance to Assiah: Sandalphon
Angels in accordance to Assiah: Ashim
Demon King: Amaimon
Genii of the 12 Hours: Sisera, Torvatus, Nitibus, Hizarbin, Sachluph, Baglis, Laberzerin
Angel: Phorlakh
Choir: Aralim
Angelic Orders: Cherubim
Attributed Gods: Osiris, Isis, Nephthys, Lakshmi, Ceres, Persephone
Angel Ruling Zodiac: Toel
Archdemon: Mahazael
Lesser Assistant of the Zodiacal Sign: Araziel
Angel of the Triplicity by day: Rayel By Night: Totath
Goetic Demons by Day: Gamigina, Marbas, Valefor By Night: Raum, Focalor, Vepar
Geomantic Intelligence: Asmodel
Elemental Beings: Gnomes
Elemental Creatures: Brownies, elves, sylvestres, satyrs, pans, dryads, hamadryads, durdalis, goblins, dwarfs, leprechauns, and giants.

The Order of Water

Emperor: Thahebyobeaatan
Ruler: Tharsis
King of Spirits: Nichsa
Queen of Spirits: Tritone
Archangel: Gabriel
Archangels in accordance to Assiah: Tzaphkiel
Angels in accordance to Briah: Kerubiel
To Assiah: Aralim
Demon King: Ariton
Genii of the 12 Hours: Nantur, Toglas, Zalburis, Alphun, Tukiphat, Zizuph, Cuniali

Angel: Taliahad
Choir: Kerubim
Angelic Orders: Thrones, archangels
Attributed Gods: Maut, Isis, Nephthys, Bhavani(all forms of Sakti), Frigga
Angel Ruling Zodiac: Susul
Archdemon: Azael
Princes of the Qelipoth: Lucifuge
Lesser Assistant of the Zodiacal Sign: Saitziel
Angel of the Triplicity by day: Bethelon By Night: Sahaqanab
Goetic Demons by Day: Ipos, Aim, Nebarius By Night: Amy, Oriax, Napula
Geomantic Intelligence: Barachiel
Elemental Beings: Undines
Elemental Creatures: Mermaids, ocnaid, oreades, nereides, limoniades, sprites, nixen, potamides

The Order of Fire

Emperor: Ohooohatan
Ruler: Seraph
King of Spirits: Djin
Queen of Spirits: Pele
Archangel: Michael
Archangels in accordance to Assiah: Ratziel
Angels in accordance to Briah: Raphael
Demon King: Paimon
Genii of the 12 Hours: Zeirna, Tablibik, Tacritau, Suphlatus, Sair, Barcus, Camaysar
Angel: Aral
Choirs: Auphanim
Angelic Orders:
Attributed Gods: Amoun, Thoth, Nuith, Shiva, Vishnu, Odin, Athena, Hermes
Angel Ruling Zodiac: Oel
Archdemon: Samuel
Princes of the Qelipoth: Satan and Moloch
Lesser Assistant of the Zodiacal Sign: Sharatiel
Angel of the Triplicity by day: Sanahem By Night: Zalberhith
Goetic Demons by Day: Beleth, Leraikha, Eligos By Night: Crocell, Furas, Balam
Geomantic Intelligence: Verachiel
Elemental Beings: Salamanders
Elemental Creatures: Acthnici, drakes, basilisk, phoenix, sphinx

Comments on the ranks of the orders

Concerning Assiah and Briah - Assiah and Briah are two of the four Kabbalistic worlds, which are:

Atziluth: The Archetypal World or Divine World

Briah: Creative World or World of Thrones

Yetsirah: Formative World

Assiah: Manifest World

Concerning the Qelipoth - In Kabbalistic tradition, the Qelipoth is the inverted, "evil" tree of life, in which the fruit of kether is in the place of malkuth, signifying imbalance in natural order. The existence of the Qelipoth due to fractured emanation of the sefira in the beginning of creation is the reason that evil has room to exist.

Concerning the Geomantic Intelligences - These are the spirits consulted when dealing with the art of geomancy in order to get a precise reading in the desired elemental work field.

Let it be known that this list is subjective to Judeo-Christian, Persian, and Chaldean paradigm. Though it may say that Seraph is of fire, and therefore of the south, he can also be called from any of the other four cardinal directions, and so it is with all the spirits previously mentioned with the exception of the elemental kings and emperors, who are assigned to specific towers which reside astrally in what we would parallel as the four cardinal directions. Because of their assignment to their specific tower, they can only be successfully invoked from the direction in which that tower lays.

Logged

<http://www.thedivinescience.org>

July 27, 2004, 11:04:51 AMReply #1

Trillis

Posts By Osmosis

Offline

Has a lot of posts

1244

Karma:

13

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The Elemental Hierarchy

Mmmm...explanative..

Logged

July 27, 2004, 11:05:44 AMReply #2

Trowa

Veritas Moderator
Posts By Osmosis

Offline

558

Karma:

40

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The Elemental Hierarchy

This is exactly what I needed. Thanks once again, Prophecy.

Logged

August 02, 2004, 03:40:33 PMReply #3

Zake

Posts By Osmosis

Offline

Veritas Staff

1722

Karma:

1

Personal Text

Veritas Staff

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The Elemental Hierarchy

A nice little spirit-dictionary. Now we'll be able to understand all that creepy shit you go on about :cool:.

And if you'd be willing to put in the time, perhaps a pronunciation guide?

Logged

Act; for the universe will never forget your movement, nor will it ever forgive your stillness.

August 02, 2004, 10:29:05 PMReply #4

Trillis

Posts By Osmosis

Offline

Has a lot of posts

1244

Karma:

13

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The Elemental Hierarchy

Yeah, Pronunciation would help alot.

Logged

August 05, 2004, 07:47:49 PMReply #5

LadyKalee

Posts By Osmosis

Offline

Original Veritas Council

663

Karma:

4

Personal Text

Original Veritas Council

View Profile <http://groups.msn.com/TheKarenExpress>

The Elemental Hierarchy

I agree, pronunciation is one of the hardest parts for me.

Logged

Quote

There is nothing in the universe with the power to hold the human mind in painful captivity except for the cage it builds for itself out of its own mistaken thinking.

"Natives who beat drums to drive off evil spirits are objects of scorn to smart Americans who blow horns to break up traffic jams." -Mary Ellen Kelly

August 21, 2004, 10:34:19 AMReply #6

Prophecy

Teacher Emeritus

Posts By Osmosis

Offline

Theurgist

1237

Karma:

80

Personal Text

Veritas Teacher

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The Elemental Hierarchy

I've added the pronunciation key.

Logged
<http://www.thedivinescience.org>
August 21, 2004, 03:51:14 PMReply #7
Tsumaru
Posts By Osmosis

Offline

1780
Karma:
0
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The Elemental Hierarchy
Nice article. Very helpful. Thanks for adding the pronunciation part, too. But, one question on pronunciation: Ohooohatan. That one just confuses me. Could you perhaps break it down into it's respective sounds please Proph, or anybody who may know the pronunciation? Thanks.

Logged
Quote from: Hech on November 19, 2008, 03:59:48 PM
don't believe everything you read... especially if it comes from me.
August 22, 2004, 07:26:48 AMReply #8
Prophecy
Teacher Emeritus
Posts By Osmosis

Offline

Theurgist
1237
Karma:
80
Personal Text
Veritas Teacher
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The Elemental Hierarchy
Oh-HO-oo-ha-tahn. Sorry I forgot to include the bit about that. I believe Ohoohatan is the only spirit with those particular phonetics.

Logged
<http://www.thedivinescience.org>
August 22, 2004, 11:39:50 PMReply #9
Tsumaru
Posts By Osmosis

Offline

1780

Karma:

0

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The Elemental Hierarchy

Thanks a lot for that. That name just seriously confused the hell out of me. =P

Just a question, what language are these names from (thus defining the pronunciation, obviously). Is it Hebrew? =/

Logged

Quote from: Hech on November 19, 2008, 03:59:48 PM

don't believe everything you read... especially if it comes from me.

August 23, 2004, 01:09:10 PMReply #10

Prophecy

Teacher Emeritus

Posts By Osmosis

Offline

Theurgist

1237

Karma:

80

Personal Text

Veritas Teacher

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The Elemental Hierarchy

Hewbrew, though I used a few aspects from the Enochian system which correctly compliment the hebrew pronunciations(as some of the names themselves were relayed in Enochian, and therein subjective to its grammatic tendencies).

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<http://www.thedivinescience.org>

October 21, 2007, 06:36:47 PMReply #11

Trillis

Posts By Osmosis

Offline

Has a lot of posts

1244

Karma:

13

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Re: The Elemental Hierarchy

Other than the creatures and the Sylphs of air, what would be the magicians wisest next step up the latter to form a relationship with (so to speak)?

Logged

October 22, 2007, 12:11:58 PMReply #12

Raitaro

Posts By Osmosis

Offline

2151

Karma:

0

Personal Text

The Knight of Wands

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Re: The Elemental Hierarchy

While the elemental kings are quite a big jump from your usual "run of the mill" elemental spirits, however, they are the next step up the ladder. I'd suggest Paralda to be the first elemental king to evoke. While he is equally powerful and perhaps more intimidating than Ghob or Nichsa he is willing to help the magician who is worthy of his respect.

Logged

The IneptInitiate

<http://xkcd.com/303/>

<http://xkcd.com/123/>

I got a hot girl and the coolest band I know. I gotta bad habbit of smoking before the show.

I got music I got friends I trust and love. I get into a lot of fights and now my knuckles are all fucked up.....

October 24, 2007, 07:09:42 PMReply #13

Kichara

Posts By Osmosis

Offline

982

Karma:

16

Personal Text

Row, Row, Row Your Boat
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Re: The Elemental Hierarchy

I would think the ruling angel would be the next step and then an elemental king, but I have no experience with these spirits so that is just from a theoretical viewpoint.

Logged

Hey, whats up?

Please vote in my poll:

<http://forums.v society.net/index.php?topic=12212.0>

October 26, 2007, 09:12:13 AMReply #14

Raitaro

Posts By Osmosis

Offline

2151

Karma:

0

Personal Text

The Knight of Wands

View Profile

Re: The Elemental Hierarchy

Ruling angels>Elemental king.

Greater, more powerful and far harder to evoke.

Logged

The IneptInitiate

<http://xkcd.com/303/>

<http://xkcd.com/123/>

I got a hot girl and the coolest band I know. I gotta bad habbit of smoking before the show.

I got music I got friends I trust and love. I get into a lot of fights and now my knuckles are all fucked up.....

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Author Topic: The Elemental Hierarchy (Read 48621 times)

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October 26, 2007, 03:52:12 PMReply #15

Kichara

Posts By Osmosis

Offline

982

Karma:

16

Personal Text

Row, Row, Row Your Boat

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Re: The Elemental Hierarchy

Ah, ok I wasn't sure, but now it seems plain as day --. Thank you for correcting me.

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Hey, whats up?

Please vote in my poll:

<http://forums.vociety.net/index.php?topic=12212.0>

June 07, 2011, 06:36:13 PMReply #16

sora000

Settling In

Offline

*

31

Karma:

-3

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Re: The Elemental Hierarchy

I want to know wants the different between the being of the element and the creatures of the element.Like what is the different between a Sylph and a Fairy.

Logged

June 07, 2011, 06:40:38 PMReply #17

Kichara

Posts By Osmosis

Offline

982

Karma:

16

Personal Text

Row, Row, Row Your Boat

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Re: The Elemental Hierarchy

The sylphs/undines/salamanders/gnomes are the most intelligent of the elemental creatures.

In a rough way you could see it in the same way that from a biological point of view Humans are the most intelligent animal on earth.

Logged
Hey, whats up?

Please vote in my poll:
<http://forums.vociety.net/index.php?topic=12212.0>
July 17, 2011, 06:23:23 PMReply #18
shennings
New Member

Offline
*
3
Karma:
1
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Re: The Elemental Hierarchy
I reviewed the older posts. Yet I did not find anything regarding the Origin of the Elemental Kings. Where do they derive from?

Thank you
Logged
July 18, 2011, 01:47:22 AMReply #19
Akenu
Posts By Osmosis

Offline

3311
Karma:
-42
Personal Text
यम या रा आना
View Profile Akenu's Initiation

Re: The Elemental Hierarchy
@shennings: Uh, man, where are you derived from?
Logged
Hepaby!
<http://akenu.blogspot.com>
- Magickal Curriculum
July 18, 2011, 07:22:49 AMReply #20

shennings
New Member

Offline

*

3

Karma:

1

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Re: The Elemental Hierarchy

Quote from: Awakened on July 18, 2011, 01:47:22 AM

@shennings: Uh, man, where are you derived from?

Okay - Maybe I asked wrong? I am asking how they came to manifest, how they became Kings? Where did they come from?

Logged

July 18, 2011, 03:28:58 PMReply #21

Mindlessinvalid

[Posts By Osmosis](#)

Offline

1205

Karma:

10

[Personal Text](#)

[Crazy and Can't Get out of Bed](#)

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Re: The Elemental Hierarchy

Well, I'm not an expert by any means, but wouldn't it be the same as how anyone becomes king?

I'm not talking coronation or birthright, I'm talking about how a monarchy is founded, the very root of that system.

Somewhere down the line, people decided that one person was fit to govern them because of that being superior in the ways of their society.

An elemental king would govern their sphere because they're the most typical of their element as well as the strongest manifestation of it.

The physical world is an imperfect reflection of the worlds above it, so really the origins of the kings would be similar to our own(as humans) in ways, but different in that they

exist on a higher plane and existed much longer than us.

Logged

Clothes make the man, and naked people have little or no say in society.

July 18, 2011, 06:35:14 PMReply #22

shennings

New Member

Offline

*

3

Karma:

1

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Re: The Elemental Hierarchy

Thank you so much for your input - Trying to find my way. Do you feel that we collectively, in our world, chose them as kings through our magical works? Or were they chosen in their own plane of existence?

Logged

July 18, 2011, 08:11:58 PMReply #23

Mindlessinvalid

Posts By Osmosis

Offline

1205

Karma:

10

Personal Text

Crazy and Can't Get out of Bed

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Re: The Elemental Hierarchy

Quote from: Mindlessinvalid on July 18, 2011, 03:28:58 PM

Well, I'm not an expert by any means...

Somewhere down the line, people decided that one person was fit to govern them because of that being superior in the ways of their society.

An elemental king would govern their sphere because they're the most typical of their element as well as the strongest manifestation of it.

Logged

Clothes make the man, and naked people have little or no say in society.

July 18, 2011, 08:27:50 PMReply #24

Steve
Posts By Osmosis

Offline

3685

Karma:

138

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Re: The Elemental Hierarchy

Another way to view it, from a pseudo-religious perspective, is to assume that the "kings/rulers/whatever" were the first aspects of each element to be created. Thus were the most pure, with everything else in that element deriving from them.

~Steve

Logged

Mastery does not occur when you've performed a feat once or twice. Instead, it comes after years of training, when you realize that you no longer notice when you're performing a feat which used to require so much effort. Even walking takes years of training for a human: why not everything else?

July 21, 2011, 01:10:28 PMReply #25

Mindlessinvalid

Posts By Osmosis

Offline

1205

Karma:

10

Personal Text

Crazy and Can't Get out of Bed

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Re: The Elemental Hierarchy

I'm going to find out for sure someday.

If I can drag myself out of my habit of having a will like the ocean (It ebbs and flows and when it decides to accomplish a task, it gets done, but outside factors determine the ultimate course of action and anything without a suitably motivating cause will have a lackluster effect.) I want to ask Paralda himself about this.

I think my mental elemental (im)balances are affecting my physical health through analogy because I've been having physical issues that match the layout my Soul Mirrors crop up for my entire life. Somehow I find myself believing (as of now, since I just now

started thinking about this) that if I attain equilibrium that I may end up balancing out physically as well (because mental health does have a profound effect on physical health).

For now take this as the blathering of an particularly ambitious blind-idiot.

I'm thinking of designing a system for myself based on some stuff from Chaos Magick and the stuff I learned in the probationer's class.

I'm not going to share it all, but I'm going to utilize a method of randomization to determine my daily askesis routine and make the focus to bring myself to center. I will have 8 total routines, divided by element and attitude (Active or Passive), and let the randomization be a sort of way for the universe to pick what's best for me. In this system, passive and active take on slanted meanings. An active routine will be practice in making the elements obey me, a passive routine will be an act of devotion or servitude to an elemental sphere. All the routines will start with the basics of the probationer's class and end with a particular exercise appropriate to what is decided for that day.

I have a neat little toy (literally a piece from a game) that I saw a profound analogy in, so I'm making that the method of determining my focus for the day.

A spinner from Twister has 16 sections with 4 sets of 4 colors. A hand and a foot represent control and servitude, and each color on the twister board belongs to the traditional designations of the platonic elements in several different schools of Hermetics.

Red - Fire
Blue - Water
Green - Air
Yellow - Earth

and

Hand - Rule
Foot - Servitude

and we can further break it down into Mercy and Severity,

Left Hand- An act of Force
Right hand- An act of Aid
Left Foot- Serving a Forceful Cause
Right Foot- Serving a Benevolent Cause

to be fair, nothing will be inherently evil or selfish. I took great care to not use those

words because destructive acts are not conducive to making familiars and influencing spirits (har har)

There are four elemental workings I tend to call the 4 Adorations of Chaos that I will include, but I'll re-work them to fit into the framework because these acts are supposed to be weeks or months long.

All this to get me to stop lounging around and get something done.

Logged

Clothes make the man, and naked people have little or no say in society.

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Author Topic: Runic Magic (Read 51309 times)

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September 03, 2004, 01:11:28 PMRead 51309 times

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Teacher Emeritus

Posts By Osmosis

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Theurgist

1237

Karma:

80

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Runic Magic

Runic Magic

As the title would suggest, this paper will be dealing with the nordic system of magic which involves the talismans often referred to as runes. I would like to start by saying that I do not use runes to predict the future, nor do I teach others how to do so. My reasons are essentially that I believe if you are truly meant to know the dynamics of an event that may take place in the future, it will be revealed to you. Therefor I believe that man should not be nosy and ignorantly pry to obtain often useless information.

Instead, the runic magic I will be dealing with in this paper consist of using runes for practical magical operations, using them for enchantments, using them in psychic/magical self-defense, and providing information for using runes as a device to make decisions concerning your immediate circumstances, not your possible future ones.

Meanings of Runes

To start, I believe it important that we first lay down some system of recognizing the

runes according to their inherent powers. This will make discussion of their applications later in this paper much easier. That being said, keep in mind that the definitions and virtues of the runes presented here are one way of looking at them. I've put together a collection of different meanings for the runes that I have found throughout the years in hopes of collecting the essential general outlook on their meanings, but oftentimes the runes wield different powers in different hands. Experiment as you advance, and find your own applications(while keeping in mind the traditional ones). For the mean time however, and for this paper, these definitions will be used.

The Elder Futhark

Fehu(fay-hoo)- Prosperity, achieving goals, possessions, community wealth.

Uruz(oo-rooze)- Strengthened will, sexual energy, strength, the aurochs

Thurisaz(Dur-ee-saz)- Aid in study and meditation, self discipline, gateway, giants, demon, Thor

Ansuz(ahn-sooze)- Wise decisions, success, help in magic, signals, divine utterances, Loki

Raido(ride-oh)- Journey, charms, soul after death, protection for travelers, change

Kano(Kah-no)- Opening, torch, aid in study, ancestral power.

Gebo(gay-boe)- Relationships, luck, gifts, offerings to loyal followers

Wunjo(wune-joe)- Joy, destruction of sorrow and pain, success

Hagalaz(Hag-ah-lahz)- Breaking habits, destructive forces, wrath of nature, disruption

Nauthiz(now-these)- Completion, constraint, lessons, hardships, human sorrow, necessity

Isa(ee-saw)- Standstill, to stop a process, primal form, ice, freezing

Jera(yare-aw)- Fertility, growth, needed change, harvest

Eihwaz(aye-waz)- Defense, avertive powers, profound change, protection

Perth(purth)- Initiation, a secret matter, aid in magic, divination, psychic enhancement

Algiz(all-geeze)- Protection, nature, warding off evil

Sowelu(soe-wee-low)- Energy, success, strength, healing, wholeness, the sun, light

Teiwaz(tee-waz)- Protection, victory, strength, will power, healing, warrior, victory

Berkana(bear-kahn-oh)- Healing of infections, growth, rebirth, fertility

Ehwaz(aye-woh)- Movement, communication, sending spells, power, course of the sun

Mannaz(man-nahz)- Social relationships, group gatherings, the self, human race

Laguz(lah-gooz)- Flow, water, sea, psychic enhancement, revealing secrets, healing the mind

Inguz(ing-gooz)- Growth, health, balance, fertility, heroicism

Dagaz(dahg-ahz)- To bring a positive outcome, awakening, awareness, breakthrough, day, God's light, prosperity.

Othila(owe-thee-law)- To complete a project, acquiring land, separation, heredity, home

Void Rune- Also known as Odin's Rune, it represents the unknowable(such as the future), divinity in the heavens, the divinity of man, and emptiness(the void).

Groups of Runes

From these 25 runes come various circles and groups of runes which can all be used for a specific purpose, and therefore are seen as commonly linked. Keep in mind that runes in one group may also appear in other groups. Just because a rune may appear in Runes of Fertility does not mean that its only use is for fertility. It simply means that it can be used for fertility effectively if the magician wishes.

The Mystic's Runes

The Mystic's Runes are a group of eight runes that can be specifically used for progression in magic, aid in magic, and psychic development. They are sometimes used together to add an extra boost to the benefits of magical study, practice and meditation. I personally know a few magicians who have these runes carved in a circle on their altars or around their staffs. These runes are thurisaz, ansuz, eihwaz, perth, ehwaz, laguz, dagaz, and kano.

The Protection Runes

These four runes all have powerful protective properties. If employed correctly, they can be invaluable in defense against spiritual attacks from hostile entities, magicians

and psychics. If you find yourself under constant attack from such forces, I would advise making a bind rune(discussed later) out of these four and inscribing it on the back of a necklace to wear. These four runes can, individually or together, also make physical and emotional harm less likely to find its way to you. These runes are raido, eihwaz, algiz and teiwaz.

The Cycle of Initiation

The Cycle of Initiation consists of 13 runes, all of which pertain to self-change. If during a spread two or more of these runes appear, it is far more likely that growth is at hand. These 13 runes are: Ansuz, othila, uruz, perth, nauthiz, inguz, kano, berkana, ehwaz, hagalah, raido, thurisaz, and dagaz.

This cycle is often seen as symbolic of the magician's path as well as self betterment. The adept starts his path with a signal to begin. Some type of nagging urge to endeavor the trials of the magic path, or perhaps simple curiosity. The student separates himself slightly from his peers(othila), seeks strength(uzur), and becomes initiated into the path(perth). Some time after the true initiation(when the student accepts magic as his path), a time comes when a necessary pain(nauthiz) must be undertaken, often in the form of personal sacrifice. From the ashes of the old self, the magician can go on into a level of fertility when his studies bear fruit and new beginnings wait ahead(inguz). This opening in his path(kano) allows for his spiritual growth and rebirth(berkana), and finally the adept begins to make progress again(ehwaz). However, even after all that has been endured, still another season of disruption(hagalah) will come before the journey(raido) can continue. Once the last of the hail is endured(a process which often makes many would-be magicians turn back), a gateway(thurisaz) can be seen. However, it will be a long time before that gate is walked through, as the adept will experience a state of non-action. Finally, the magician will breakthrough the last walls and be transformed(dagaz) into an enlightened individual who has seen and bathed in the lights of truth.

The Water Runes

These three runes are symbolic of movement and the element water. They are best employed when the magician finds himself at a standstill in his life, his path, his job, etc. If you don't feel like you are going anywhere, it may be a good idea to incorporate these three into a spell. They are: Laguz, ehwaz, and hagalah.

The rune laguz is also good to be employed for self-purification rituals, baths, etc.

Runes of Rectification

The runes of rectification are for those times when problems arise between co-workers, friends, loved ones, etc. If a block grows in your communication with such people, it is a good time to turn to either or all of these four runes: Fehu, Jera, Mannaz and Ehwaz.

When doing a spread, it is a good idea to have the person you are having trouble with be present and participate in it(should that person be willing). Do a spread, asking the runes what happened, where something went wrong, if anything can be gained from this experience, what has been learned, and how the problem could be rectified.

Rune of Joy

This trinity of runes encompasses the runes of joy and fertility. They are: Wunjo, Jera and Berkana. These runes are often used in spells for having good fortune come your way, particularly wunjo, which is a very powerful rune for eradicating sorrow and making room for joy to enter into the magician's life. Some have called these the lesser runes, but those are only the people who are blind to the beauty of a smile. If these runes have no place in your life, then look around and you will likely find a place they can fit into someone else's life. Doing a spell for the benefit of someone else is the truest feeling of satisfaction for the righteous magician.

Asatru

The more you understand something, the better you are at it. This principle holds true to many things. If this were not so in the path of the magician, then the magus would not surround himself in studies, reading hundreds of books in his life. The most powerful rune caster must have a working knowledge of his art.

The religion of the nordic peoples was essentially that of Asatru. This is important to our study here, because it is from this religion that the runes come, and therefore they are inextricably a part of that religion. This does not mean the magician must be an Asatruar/Heathen to become a talented rune caster, it simply means that you must understand the religion to a workable extent.

Mythology

The Asatru religion has a complex mythology riddled with gods and goddesses of all types. There were two major divisions of god-like deities in the world. They are the Vanir and Aesir. The Vanir were the deities of fertility, riches, growth, and other passive virtues. They were beautiful and powerful, and believed themselves to be more fit to rule than the Aesir. The most prominent of this pantheon are Freyr, Freya and Njord.

The Aesir were the Sky Gods. They were strong, proud warriors of the heavens who symbolized war, power, strength, and wisdom. The two prominent deities of this class were Thor, with his great axe of lightning(which has become a symbol of asatruism), and Odin, whom came to be among the most powerful of the gods because of his knowledge of the runes.

As the legends go, there was a great war in the past which was started because Odin and various other gods of the Aesir refused to accept the Vanir as the highest gods. They fought valiantly, slaying many of Earth and Sky, until both sides were too

exhausted to carry on the battle. They agreed on a peace, and the Vanir sent members of their clan to join the Aesir, and the Aesir sent members of their clan to join the Vanir. This created a union, and in celebration to seal the oath, a bowl was passed about the highest gods, and each one spit into the bowl. From this bowl came Kasvr, a giant which was seen as symbolic of the union of the two sects. Kasvr was later sacrificed.

Terms to Know

Asgard: Land of and home to the Gods. In a castle in the center of Asgard sits Odin on a seat from which he can see the world.

All-Father: A title used to describe Odin's rank among the Gods. It shows that he is the highest God, equivalent to Brahman of the Hindu religion.

Midgard: The land of Earth. It is the home of men and women. It was created by Odin, Villi and Ve, who in turn made men and women from two separate trees. The land of Midgard is surrounded by oceans.

Ragnarok: The battle that will take place at the end of times. Equivalent to the Christian revelation of St. Paul, the Gods will kill each other and time will essentially end. Which gods will die and how has all been prophesized, and therefore all gods in Asgard know their fate. The final thing that will happen in the Ragnarok will be the fall of the Tree of Life.

Yggdrasil: The Tree of Life. Equivalent to the qabalistic tree of life, and holding many of the same dynamics and principles. It is the universe, and all realms of existence are only another branch, level or root of it. Its three roots reach the lands of hell, of the ice giants, and of men. Its branches climb so high they shade the land of Asgard, forming a roof. It is fed by the Urda Well, Mimir's Well, and Hvergelmer Well.

Mimir's Well: The Well of Wisdom which Odin sacrificed an eye to drink from before obtaining the runes.

Bifrost: The Rainbow Bridge. It connects the different realms, specifically creating a bridge between Midgard and Asgard.

Gothi: The High Priests of the Asatru religion whom enacted most the joint magical operations, and lead the religious services.

Gald: The oration of the runes and their powers.

Seidr: Runic sex magic, taught to Odin by Freya.

Nidstang: Powerful form of cursing, in which the head of a horse is cut off and placed on a stave in the ground in a place where the victim can see it. Upon the stave is

engraved the curse.

Stadhagald: Runic yoga system.

Runemal: The art of Rune Casting.

The Poetic Edda: A collection of poems about the Asatru religion.

Bind Runes: Combining multiple runes to create a single rune in a manner much similar to sigil magic.

The Havamal

The Havamal is essentially a poetic oration in which Odin gives his advice to man. Much of it can simply be seen as words of wisdom, such as Proverbs, in which ways are presented by which the lawful man may follow. Most of this does not concern the magician unless he wishes to read about other religious principles. However, the last 20 verses are of great importance, being as in them Odin talks of the Runes. Therefore I have put only the last 20 verses here, so that the student may see how Odin allegedly spoke of the powers he obtained.

146. Those songs I know, which nor sons of men nor queen in a king's court knows; the first is Help which will bring thee help in all woes and in sorrow and strife.

147. A second I know, which the son of men must sing, who would heal the sick.

148. A third I know: if sore need should come of a spell to stay my foes; when I sing that song, which shall blunt their swords, nor their weapons nor staves can wound.

149. A fourth I know: if men make fast in chains the joints of my limbs, when I sing that song which shall set me free, spring the fetters from hands and feet.

150. A fifth I know: when I see, by foes shot, speeding a shaft through the host, flies it never so strongly I still can stay it, if I get but a glimpse of its flight.

151. A sixth I know: when some thane would harm me in runes on a moist tree's root, on his head alone shall light the ill of the curse that he called upon mine.

152. A seventh I know: if I see a hall high o'er the bench-mates blazing, flame it ne'er so fiercely I still can save it, -- I know how to sing that song.

153. An eighth I know: which all can sing for their weal if they learn it well; where hate shall wax 'mid the warrior sons, I can calm it soon with that song.

154. A ninth I know: when need befalls me to save my vessel afloat, I hush the wind on the stormy wave, and soothe all the sea to rest.

155. A tenth I know: when at night the witches ride and sport in the air, such spells I weave that they wander home out of skins and wits bewildered.

156. An eleventh I know: if haply I lead my old comrades out to war, I sing 'neath the shields, and they fare forth mightily safe into battle, safe out of battle, and safe return from the strife.

157. A twelfth I know: if I see in a tree a corpse from a halter hanging, such spells I write, and paint in runes, that the being descends and speaks.

158. A thirteenth I know: if the newborn son of a warrior I sprinkle with water, that youth will not fail when he fares to war, never slain show he bow before sword.

159. A fourteenth I know: if I needs must number the Powers to the people of men, I know all the nature of gods and of elves which none can know untaught.

160. A fifteenth I know, which Folk-stirrer sang, the dwarf, at the gates of Dawn; he sang strength to the gods, and skill to the elves, and wisdom to Odin who utters.

161. A sixteenth I know: when all sweetness and love would win from some artful wench, her heart I turn, and the whole mind change of that fair-armed lady I love.

162. A seventeenth I know: so that e'en the shy maiden is slow to shun my love.

163. An eighteenth I know: which I ne'er shall tell to maiden or wife of man save alone to my sister, or haply to her who folds me fast in her arms; most safe are secrets known to but one—the songs are sung to an end.

164. Now the sayings of the High One are uttered in the hall for the weal of men, for the woe of Jötuns, Hail, thou who hast spoken! Hail, thou that knowest! Hail, ye that have hearkened! Use, thou who hast learned!

165. Of runes they spoke, and the reading of runes was little withheld from their lips: at the High One's hall, in the High One's hall, I thus heard the High One say: --

166. These songs, Stray-Singer, which man's son knows not, long shalt thou lack in life, though thy weal if thou win'st them, thy boon if thou obey'st them, thy good if haply thou gain'st them.

Read that section of the Havamal several times, and compare what Odin speaks of to the runes of the Elder Futhark. The aware mind will see connections between the definitions of the runes and the songs of Odin. It is from this, the Havamal, that the runes draw their traditional, and perhaps most potent, magical meanings.

Because the focus of this paper is runic magic, not mythology, I will not rant on too much more about the Asatru religion. However, this is only because I would only be doing the vast details of that religion an injustice by trying to describe them too much here. I have already told you that the magician must understand his art. Research some of the things mentioned, using the terms I listed as some keywords, and start studying.

The Rune Stones

Of course, rune magic can not be performed without runes. While the runes can still be engraved upon trees, paper, and the likes, there is a specific set of 24 runes (I leave out the Void Rune). Herein lays the difference of inscribing the runes onto talismans, and using them as a 24 piece set: The 24 runes, when each one is inscribed on a small, flat stone and kept in a velvet bag (traditionally), are used specifically as an oracle. This is the common use of the runes, and unfortunately, one of the only recognized ways to put their otherwise extraordinary powers at use. It is because of the sheer amount of sources that explain in full detail how to use the runes to such an end that this paper

shall be devoid of extensive explanations concerning application for divination(while I will still provide three different spreads to be used for such an end, for the curious to get started). None the less, I would advice that anyone who is interested in runic magic buy a set of runes, and if possible, a velvet back to carry them in.

Runemal

Runemal is the casting of the runes to the ends of using it as an oracle(anything used to reveal answers to questions that are posed by the user, i.e, the I-Ching, the pendulum, etc). I will provide the three basic spreads of the runemal castings more-so for education than for sharing actual models of practice. After all, runemal is the most known use for the runes, and for those interested in using their powers to such mediocre and ultimately unbeneficial ends, so be it. I provide them here not so that they may be used to find the future(for it will find you before you can ever see it coming), but so that they may be consulted for resolutions to circumstances in your IMMEDIATE life. Live in THE NOW, as the Zen Buddhist preaches, for the water does not ripple before the rock falls into it, yet even if it did, the rock would still fall.

Choosing the Runes

Before explaining the methods of the three rune spreads I will provide, it seems fitting to provide the necessary information of the process of drawing the runes from their bag. First off, they must be in some type of closing, preferably that of a bag(with which you will keep your runes, and only your runes, in). Upon the consulting of the oracle, the first step is to draw the required number of runes. In the Three Rune Spread, as will be read later, the required number is obviously three. In the Five Rune Spread, five, and in the Runic Cross, six. The drawing of the runes is essentially simple, so much to the extent that it has caused doubt as to the actual practicality of rune divination. You reach your hand into the bag, and(without looking) move your fingers within the bag, letting the runes come into your hand, then be let go. The consuler will do this until he feels a rune that seems to "stick" to him; one that doesn't slide off of your hand like the other did. This is the appropriate rune. For those of you who are familiar with the practices of sensing energy, you may actually feel a distinct difference of importance within the rune, making the middle of your fingers tingle and feel warm.

The Three Rune Spread

The three rune spread, the most common of all spreads, has been in use(according to Tacitus) for over 2,000 years, and will generally satisfy the needs of most situations. Sit down and meditate for a few moments, so as to open your meridians and clear your mind. When you are at peace, reach into the bag and go about the process of finding the correct rune that was mentioned previously. When you find your first rune, lay it face down(without having looked at it) in front of you. Reach in and find your second rune, and lay it to the right of the first. Finally find the third rune, and lay it on the far right, so that the first rune is on the left, the second rune is in the middle, and the third rune is on the right. Now reach out, and turn them over one by one, starting with the third rune(on the right), and working over to the first rune(on the left). It is this way in

which the runes are to be read(from right to left).

The first rune which was turned over, the one on the far right, gives an overview of the situation. Consult a definition of the meanings of the runes(perhaps the one I provided) to see exactly what this rune represents. If all goes well, it should represent an immediate situation in your life which you are having problems with, or one which you have not thought too much about, but which should perhaps be brought to your attention.

The second rune to be turned over is the one in the center. It shall represent the current challenge facing you. For example, if you draw Wunjo(success) as your overview, then the challenge may be Fehu(achieving your goals). You will have to look at the two runes together closely, and see how one may correspond to the other. The challenge is the obstacle you must overcome in your life.

The third and final rune to be turned over is the one on the left, which you drew first. It will represent the action that may be taken to overcome the challenge. Following the previous example, in response to Wunjo(The overview of success)and Fehu(the challenge of achieving your goals), you may wind up with Teiwaz, which is the rune of the warrior. Teiwaz would suggest that you've been on the defensive long enough, and that its time to get yourself focused on your goals, and really begin to put into action your will to fulfill them, instead of just keeping them in mind.

The Five Rune Spread

Essentially, the five rune spread is a more in-depth analysis of a situation, and what may be done. As is proper, begin by addressing the subject at hand, contemplating its facets in your mind. While doing so, reach in and grab five runes which shall represent:

- 1.) An Overview of the Situation
- 2.) The Challenge
- 3.) The Course of Action
- 4.) The Sacrifice
- 5.) New Situation Evolving

Take these five runes, and spread them in front of you one below the other in the successive manner which you drew them in. Once you have all five down, turn them face up and take a good look at the five runes in front of you, because the chances of you ever drawing them again in that particular order are 1 in 607,614. However, if you wish to be even more precise, you can mark each rune on the back as you draw it with an easily removed ink, then place it back in the bag so that when you draw the second rune, you are drawing from a full set of runes, and on down the line. When done like

this, the chances rise to 1 in 312,500,000.

The Overview, here, simply represents a general view of the situation. Your position in the conflict, and the position of any other opposing or conflicting variables. The challenge, as before, represents the obstacle you must overcome. The Course of Action represents a possible approach to the situation which will allow you to overcome the challenge. The sacrifice represents the compromise which must be made in the process, and the "New situation evolving" represents your position after the challenge has been overcome.

The Runic Cross

In this spread, 6 runes are chosen from the bag in a manner appropriate, and put before the consulter in a manner which shall form a cross. The runes represent as follows:

- 1.) The past
- 2.) You know
- 3.) The future
- 4.) Foundation
- 5.) Challenge
- 6.) New situation

For illustration, I've provided a picture of the runic cross as well. "1" is the first rune you draw and place down, and consequently the first you turn over and read. "2" is the second, etc.

The serve as a reminder: The first rune you draw will represent the past, the second will represent you know, etc

The runic cross is perhaps the most detailed of all the spreads, and therein the most valuable if you are skilled in using the runes. Consequently, however, one must bare in mind that it has the most chance for error. In this spread, the past represents the events that lead up to the problem you are in now. The present is an overview of your current situation. The future is the possible outcome of resolving the conflict. The foundation is the source of the problem, the challenge is the obstacle to be overcome, and the new situation is anything which may arise after dealing successfully with the challenge.

Using the Runes in Magic

In applicable magic, the rune stones themselves are not used in the sense that they are in Runemal(casting for divination). Instead of using a set of inscribed stones, the

magician makes use of the inherent powers of the runes via inscribing them to create either a talisman or what is called a bind rune(combination of runes fused together to create one). Further than that, the magician may choose to focus on the proper rune as a representation of forces within himself, and by focusing his mind and aligning his own energies with those of the runes, can bring about those represented forces into manifestation. Therein, the magician could meditate on the rune Hagalaz and manifest a mighty storm. Magicians who have experience with the practical side of The Arcana, as opposed to using the tarot for divination, will recognize this concept of externalizing internal forces.

Oral Galdr

The Oral Galdr is a way of vibrating the essence of a rune's powers, which have been attributed to it over the ages, so as to cause an external manifestation of them. Now, I say external, but that is not the only extension to which we may apply the Galdr. Just as with the Tarot, we may vibrate a representative emblem to bring about an inward change. So, for example, one may vibrate Kano to externally communicate with ancestral spirits, or internally clear his mind and stimulate his internal energies(aid in magic). The runes, with their vibrations, are as follows(as seen in Edred Thorsson's "Futhark, a Handbook of Rune Magic"):

Fehu: fehu fehu fehu f f f f f f f f fu fa fi fe fo of ef if af uf f f f f f f f f

Uruz: uruz uruz uruz u u u u u u u u u u u u u r r r r r r u u u u u u u u

Thurisaz: thurisaz thurisaz thurisaz th th th th th th th th th thur thar thur ther thor thu tha thu the tho th th th th th th th th

Ansuz: ansuz ansuz ansuz aw aw aw aw aw aw aw aw aw aw aw aw aw aw aw s s s s s s aw aw aw aw aw aw aw aw aw aw aw aw aw aw aw

Raidho: raidho raidho raidho r r r r r r r r ru ra ri re ro rudh radh ridh redh rodh or er ir ar ur r r r r r r r r

Kano: kenaz kenaz kenaz ku ka ki ke ko kun kan kin ken kon ok ek ik ak uk kaunnnnnnnnn

Gebo: gebo gebo gebo gu ga gi ge go gub gab gib geb gob og eg ig au ur g a a a f f f f f f

Wunjo: wunjo wunjo wunjo wu wa wi we wo wun wan win wen won wo we wi wa wu w w w u u u n n n

Hagalaz: hagalah hagalah hagalah h h h h h h h h hu ha hi he ho hug hag hig heg hog (hul hal hil hel hol)

oh eh ih ah uh h h h h h h h h

Isa: isa isa isa i i i i i i i i i i i i s s s s s s (s s s s s s i i i i i i) i i i i i i i i i

Jera: jera jera jera j j j e e e r r r a a a j j j j j j j j j u j a j i j e j o (j u r j a r j i r j e r j o r) j j j e e e r r r a a a

Eiwaz: eihwaz eihwaz eihwaz (iwaz iwaz iwaz) e e e e e e e e [a neutral, closed vowel sound] i w u i w a i w i i w a i w u i w o i w e i w i i w a i w u e e e e e e e e

Perth: perthro perthro perthro p u p a p i p e p o p u r d h p a r d h p i r d h p e r d h p o r d h p o p e p i p a p u p p p e e e r r r t h t h t h r r r o o o

Algiz: elhaz elhaz elhaz z z z z z z z z z u z a z i z e z u z o z e z i z a z u z z z z z z z z z (m m m m m m m m m m)

Sowelu: sowilo sowilo sowilo s s s s s s s s s s s s o o o l l l s u s a s i s e s o (s u l s a l s i l s e l s o l) u s a s i s e s o s i s e s u s a s u s s s s s s s s s s

Teiwaz: tiwaz tiwaz tiwaz t i i i i r r r r r t u t a t i t e t e r t o r t u r t a r t i r t e r t o r o t e t i t a t u t (Tyr) T i i i i i r r r r r

Berkano: berkano berkano berkano b u b a b i b e b o b e e e e e r r r r r (b u r k b a r k b i r k b e r k b o r k) o b e b i b a b u b b e e e e e e r r r r r

Ehwaz: ehwo ehwo ehwo e e e h w o o o e h w u e h w a e h w i e h w e e h w o e h w e e h w i e h w a e h w u e e e e h w o o o

Mannaz: mannaz mannaz mannaz m m m a a a a a n n n m u m a m i m e m o m u n m a n m i n m e n m o n u m a m i m e m o m o n m e n m i n m a n m u n m m m a a a a a n n n m m m m m m m m m

Laguz: laguz laguz laguz l l l l l l l l l l u l a l i k e l o (l u g l a g l i g l e g l o g) u l a l i l e l o l l o l e l i l a l u l l l a a a g g g u u u l l l l l l l l l

Inguz: ingwaz ingwaz ingwaz i i i i n n n n g g g g u n g a n g i n g e n g o n g o n g e n g i n g a n g u n g i i i i n n n n g g g g

Dagaz: dagaz dagaz dagaz d h d h d h d h d h d h d h d d d a a a g g g a a a z z z d u d a d i d e d o d h d h d h d h d h d h d h d h o d h e d h i d h a d h u d h o d e d u d a d u d d d d a a a g g g a a a z z z

Othila: othala othal othal o o o o o o o o o o o o o o o o t h u l o t h a l o t h i l o t h e l o t h o l o t h o l o t h e l o t h i l o t h a l o t h u l o o o o o o

I shall leave the more potent uses of the oral Galdr up to you, as with time, patience, study, practice, and meditation, you can efficiently find very powerful means of employment. Indeed, with a working knowledge of the runic powers, and proper implication of the oral Galdr, the runes offer a complete set of magic, self sufficient within itself(though perhaps reinforced by studies such as Kododama and Kiaijutsu). Study the meanings of the runes, and you will learn soon enough how some magical operations can be brought about. As for the complexities involved in the proper pronunciation of the vibrations, say them as they sound, using a Norse grammar key for further efficiency. If time permits, I may submit an audio clip to the media section which presents the vibration of the oral galdr in its entirety. To say the least about its power: There is a curse which employs a precise vibration of parts of Jera, Uruz, Mannaz, Sowilu, Othila, Hagalaz, and Berkana, which is said to be powerful enough to kill a man when performed while the magician extends the sign of malediction. Have fun searching, as I haven't see a complete version of it online yet, nor in any book.

A practical application of the galdr which I will speak of is the extreme proficiency with which one can consecrate items, and is especially effective in the stimulation and invocation of the forces presented by the respective rune. Therein, before any real runic magic is worked, the most efficient approach is to first stimulate the rune which you will be using via the slow vibration of the proper galdr. So, let us say I was to go traveling, and wished for protection. I would vibrate the oral galdr for the rune Raido, consequently invoking its promise of "protection for travelers" so as to manifest that magical end. Therefore, if I properly consecrated the rune, perhaps while holding it in my hand or drawing it on a luggage bag(some travelers draw it on their shoes), the rune's power would be stimulated and manifest the corresponding result. To provide another example, I could draw the rune Jera in its Merkstave(in other words, I could draw it upside down) upon the bottom of a stone, and consecrate it with the proper galdr invocation that way. When done, assuming I were proficient enough in invoking the powers of the rune, I could toss that stone into the yard of an individual, and in time the grass of that yard would wither away and die out(Jera represents fertility, growth and good harvest; If drawn in merkstave, it represents quite the opposite). I have worked such an operation myself, and found it successful to some degree(its success was only limited by my relatively poor skill in the area at the time).

Despite the fact that the Oral Galdr seems to make runic magic not just a system of divination, but a complete practical magic system within itself, I have still found amidst my studies and practices of using the runes in practical magic that it is best complimented by some degree of skill in other areas. Particularly, I have found a background in talismanic magic to greatly enhance the effectiveness of runes, as well as some cultivated skill in manipulating energy. I am currently working on a system of magic which details the use of runes in practical magic, laying heavy emphasis on the oral galdr and the use of the galdr charms(which have not been presented in this article due to the difficulties of finding accurate image portrayals, and because their use is

outside the scope of the beginning magician), supplemented by a working skill in invocation and evocation. I should release the first treatise on the subject sometime in winter or early spring, pending on how the Veritas classes go themselves, and therein how much free time I have between now and then to practice, apply, and refine the system.

Bind Runes

Arguably one of the most useful ways to apply the symbols of the runes in magic is the proper construction of a bind rune in correspondence to the congruent oral galdr. Lets go over basic bind rune construction:

- 1.) The first step is obviously to decide what operation you wish to work; what end you wish to meet with your runic magic. For the sake of an example, we shall say healing is the intent.
- 2.) Choose a set of runes, preferably less than six, to work with. Do so with your goal for the operation in mind, and carefully consider the characteristics of the powers represented by each rune before choosing which ones to intermingle in your bind rune. A chemist does not randomly add chemicals to a mixture, lest he cause something horrible to happen. In this particular circumstance we shall use Uruz, Jera, and Sowelu.
- 3.) Herein exists the parallel of sigilcraft, and how the learned sigilcrafter may use his acquired imagination and skill in the uniting of symbols to create a single power symbol in the art of Runic Magic. Take the three runes we mentioned above, and unite them into one symbol within which all three of their symbols can be found. Be creative, but at the same time, don't make the symbol overtly complex, as you will wind up including runes which do not compliment the task of the bind rune.
- 4.) Focus on one of the three runes that make up this particular bind rune and vibrate its Oral Galdr while focusing intensely on the particular property of that rune which you wish you bring about into manifestation and mingle with the properties of its complimenting forces. Once you have completed the Galdr and sufficiently charged that part of the bind rune, move on to the next rune, and finally to the third, operating the same process. The value of the oral galdr here shows itself in two ways: Firstly, it is an excellent way to excite the powers of the desired rune. Secondly, by only vibrating the galdr of the runes which you wish to enact in the bind rune, you prevent the awakening of the powers of any other runes which may have inadvertently in the symbol for the bind rune. This in turn prevents opposing virtues within the bind rune from acting upon each other, and therein a more successful magical operation can be worked. If you

wish for further emphasis on the excitation of the desired powers within the bind rune, you may visualize strongly the bind rune in your mind against a black background. As you vibrate the galdr and charge the intent of the rune, you can see that particular rune shine a brighter color so that it stands out amongst the rest of the bind rune in your mind. When you have vibrated and charged the final rune, the entire bind rune will be glowing in your mind. This process, I have found, is a most excellent way of charging the bind rune(amongst the many ways I have tried).

5.) When all the desired powers within the bind rune have been excited into operation, focus on the bind rune as a whole and charge the entirety of it with your underlying intent: In this case, the wish of the rune to heal “_____.” Charge the bind rune once more by filling it with this resounding intent so as to unify all the pieces of the puzzle, and therein finalize the actual command the magical energies therein are to carry out. Some Chaotes enjoy closing rituals of talismanic empowerment with a Kiai, and for those of you who are learned in the area, you may find it effective to do the same.

6.) – Optional step: Choose how to apply the bind rune. In the case of healing, you may wish to draw the bind rune upon the afflicted area and etherally attach it to the aura until its command has been carried out. If it is simply a chronic problem you have, such as continuous chest pains or shoulder aches, etc, you may wish to carry the bind rune(charged) around in your wallet on a piece of paper, so that it is essentially with you always, carrying out its command bit by bit, day by day. Such things as this, though ultimately unneeded(as once the bind rune has been charged and given an objective, its energies will naturally be sent forth to that end), are a very effective means of “closing the deal.” The make the connection between the energies and the target concrete, as opposed to abstract.

To further elaborate on the nature of bind runes, one should keep in mind some of the fundamental concepts of sigil magic. As noted just previously, a bind rune that has been charged and given a command will naturally send its energies out to perform that command within proportion of the power you have it. Therein, dissipating a hurricane will require more than a five minute charging session, whereas for calling a small breeze, five minutes would be more than efficient. There are, as in sigilcraft, particular ways in which the final charging and imprint of the command can be done. Though I personally simply submit a Kiai to conclude the charging and start the operation’s processes, some charge the bind rune while in a drug-influenced state of mind(which I don’t advise), some conclude the charging and begin the operation by imprinting the will upon the symbol at the height of an orgasm, and I’ve even heard of people pinching the collated artery in the neck so as to faint, and charge their symbol the second they lose consciousness(which I strongly advise against for health reasons). However you choose to do it is up to you.

There is one particular benefit in the realm of runic magic which is a nicety that most

Chaores can not afford in their sigilcraft. This benefit is that once charged, the rune need not be forgotten in order for the operation to be carried out. In fact, you are encouraged to carry the rune on you, draw it somewhere where you'll see it regularly, etc, as opposed to burry it, burn it or destroy it as Chaos magic teaches to do with sigils. The reasoning for this is that in a bind rune there is a set list of properties and virtues which upon being charged become concrete, and only revocable by the caster's conscious will. In sigil magic, the letters which make up the sigil have no distinct definition in context of magical properties and applications, and therein only the varied will of the magician charges it, using no template to confine his energies and ensure a straight path. Therefore, while the Chaote says "forget," the runic magician says "focus."

Conclusion

This essay should have hopefully served as a type of primer on some of the basics within runic magic. I've included those things which are given as fundamental concepts within this unique and superb system of magic, but have knowingly left out much more for you to discover with your own research. As mentioned earlier, I am working on a treatise for Kyn Vald(The Origin of Power), which will be a system of invocation, evocation and practical talismanic magic revolving around the runes. The system itself came from a question in my mind, which called for consequent experimentation and study. While most of the studying has been worked out thus far, there is still much experimentation and resulting conclusions which need to be done and attained before Kyn Vald becomes in any way a stable system of magic. As such, I leave you with this essay, outlining basic practices for those interested in both divination and practical magic. Blessings upon you.

Logged

<http://www.thedivinescience.org>

September 03, 2004, 08:50:25 PMReply #1

Zake

Posts By Osmosis

Offline

Veritas Staff

1722

Karma:

1

Personal Text

Veritas Staff

[View Profile](#)

Runic Magic

Great article, proph! All complete and whatnot. I hope that Kyn Vald project goes well, and would be interested to see the results :cool:.

Logged

Act; for the universe will never forget your movement, nor will it ever forgive your stillness.

September 03, 2004, 09:18:57 PMReply #2

Aurora

A Familiar Feature

Offline

Hundred-plus Club

125

Karma:

2

Personal Text

Hundred-plus Club

[View Profile](#)

Runic Magic

Nice article, had more on rune magic than any other site I found online. Since the things you left out were left out on purpose, article gets a five.

Oh, and the rune media idea, great idea.

Logged

Doam Kalla

September 07, 2004, 03:28:35 PMReply #3

theinvokerking

Settling In

Offline

*

Greenhorn

22

Karma:

0

Personal Text

Greenhorn

[View Profile](#)

Runic Magic

Great article! I have always liked Norse Runes and this gave me a lot of new info about them.

Logged

Note: "theinvokerking" is a reference to AD&D; nothing more.

"Tekeli-li Tekeli-li"

September 12, 2004, 09:11:36 AMReply #4

Modern Monk

New Member

Offline

*

Greenhorn

1

Karma:

0

Personal Text

Greenhorn

[View Profile](#)

Runic Magic

here's someone on the web who can talk about rune magic and know what he's talking, great job prophecy.

Logged

September 21, 2004, 01:53:02 AMReply #5

Koujiryuu

Teacher Emeritus

Posts By Osmosis

Offline

Scholar-Warrior

1340

Karma:

101

Personal Text

内功。導引

[View Profile](#)

Runic Magic

Another article of A+ quality caliber, Prophecy. Although it isn't overtly useful in my own studies, it's great to know it is there if need be, or the interest suddenly arises. I'm sure it will be of use to many.

Logged

My Articles

Gone from Veritas forever. Blame the staff.

December 14, 2004, 11:12:33 PMReply #6

Kyo

Veritas Furniture

Offline

he-who-posts-lots

328

Karma:

0

Personal Text

dude of antiquity

[View Profile](#)

Runic Magic

So far I have been using tarot for my divination, but this sounds really interesting, not to mention its abit easier to carry around than cards. Thanks Prophecy! And nice touch with the mythology, although I thought that thor's weapon was mjolner, the hammer.

Logged

The Post-Modernist Mage! - Now with 40% more magic!

February 19, 2005, 01:03:31 PMReply #7

treibholz

Settling In

Offline

*

Regular Member

31

Karma:

0

Personal Text

Regular Member

[View Profile](#)

Runic Magic

I took mythology in my sophmore year and I find Nordic legends simply enchanting. I did my semester report on Elder Furthark, but at the time I wasn't that interested in their magical properties, in the beginning I thought I would research their alphabet because I love languages. However there is almost no information on Elder Furthark as an alphabet. When it came to magical properties of Elder Furthark, all I ever found was definitions, online Runemal generators and a few really good essays on how the runes were used as talismans then. Last month I went to the Viking museum by Castle Gottdorf, where a bunch of Viking POWs(probably a bad definition) were buried/drowned/sacrificed after attacking the castle, and very well preserved in the swamp. There were a few really good pieces with runic carvings. The ship for one, though out of wood and badly damaged, was preserved well enough to read a few engraved runes, I remember trying to explain radio to my host dad.... My favorite was piece was a sword butt, with several runes carved in a curious curve in the handle. I think I have a picture of that still if anyone's interested on how talismans looked then. Thanks for posting this article; it's very well written and informative.

Logged

March 01, 2005, 08:24:23 AMReply #8

Spartan117
A Familiar Feature

Offline

Hundred-plus Club
104
Karma:
0
[View Profile](#)

Runic Magic

-First off, Good article, I like it.

-Second, it seems your forgot the rune 'Nauthiz' under the Oral Galdr section.

-Third, it seems I can't see the images anymore, maybe it's because of my pc, but it could be a problem for otherse also.

Greetings

Logged

December 06, 2005, 07:48:39 PMReply #9

Fromadistance

A Familiar Feature

Offline

177
Karma:
0
Personal Text
He comes from a distance.
[View Profile](#)

Re: Runic Magic

Great article on Runic magic, but I also can't see the images. I did google the futhark, and I found that there were a few differences in the spelling of the rune names and the ways they were drawn, and would prefer to be able to see your images = runes which go with your article for simplicity's sake.

Otherwise, excellent, more than able to give me a good foundation to start runic magic.

Logged

December 16, 2005, 05:32:49 PMReply #10

Fromadistance

A Familiar Feature

Offline

177

Karma:

0

Personal Text

He comes from a distance.

[View Profile](#)

Re: Runic Magic

Oh, I just noticed that there is no oral galdr vibration for Nauthiz.

Logged

December 16, 2005, 06:21:53 PMReply #11

Kyo

Veritas Furniture

Offline

he-who-posts-lots

328

Karma:

0

Personal Text

dude of antiquity

[View Profile](#)

Re: Runic Magic

that would be....

Nauthiz nauthiz nauthiz

nnnnnnnnnn

nu na ni ne no

nudh nadh nidh nedh nodh

(nut nat nit net not)

un an in en on

nnnnnnnnnn

If you are really into runic magic, i suggest you pick up a copy of Edred Thorsson's "Futhark"

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The Post-Modernist Mage! - Now with 40% more magic!

March 14, 2006, 06:40:03 PMReply #12

Adept

Posts By Osmosis

Offline

Posting chief

1145

Karma:

4

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Re: Runic Magic

Ehh...I don't think i'm vibrateng them right. It sounds like I'm studdeirng and and have a speach problem lol

"th th th th th th th th th th th th....." >_>

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August 06, 2006, 10:41:42 AMReply #13

NathanE

Posts By Osmosis

Offline

BEEFCAKE BEEFCAKE

554

Karma:

17

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Re: Runic Magic

Hey some of the images have been deleted or corrupted.

Logged

Chance is a word void of sense; nothing can exist without a cause. ~Voltaire

Engineers like to solve problems. If there are no problems handily available, they will create their own problems.~Scott Adams

“Mechanical Engineers build weapons, Civil Engineers build targets”

September 24, 2006, 05:51:34 PMReply #14

liquidwaterman

[Settling In](#)

Offline

*

32

Karma:

0

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Re: Runic Magic

For the oral galdr, should those syllables be vibrated or spoken? And when attempting to create a merkstaf effect should they be pronounced differently? And how do I pronounce the nine consonants in a row?

« Last Edit: September 24, 2006, 05:55:42 PM by liquidwaterman »

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Runic Magic

Runic Magic

As the title would suggest, this paper will be dealing with the nordic system of magic which involves the talismans often referred to as runes. I would like to start by saying that I do not use runes to predict the future, nor do I teach others how to do so. My reasons are essentially that I believe if you are truly meant to know the dynamics of an event that may take place in the future, it will be revealed to you. Therefor I believe that man should not be nosy and ignorantly pry to obtain often useless information.

Instead, the runic magic I will be dealing with in this paper consist of using runes for practical magical operations, using them for enchantments, using them in psychic/magical self-defense, and providing information for using runes as a device to make decisions concerning your immediate circumstances, not your possible future ones.

Meanings of Runes

To start, I believe it important that we first lay down some system of recognizing the

runes according to their inherent powers. This will make discussion of their applications later in this paper much easier. That being said, keep in mind that the definitions and virtues of the runes presented here are one way of looking at them. I've put together a collection of different meanings for the runes that I have found throughout the years in hopes of collecting the essential general outlook on their meanings, but oftentimes the runes wield different powers in different hands. Experiment as you advance, and find your own applications(while keeping in mind the traditional ones). For the mean time however, and for this paper, these definitions will be used.

The Elder Futhark

Fehu(fay-hoo)- Prosperity, achieving goals, possessions, community wealth.

Uruz(oo-rooze)- Strengthened will, sexual energy, strength, the aurochs

Thurisaz(Dur-ee-saz)- Aid in study and meditation, self discipline, gateway, giants, demon, Thor

Ansuz(ahn-sooze)- Wise decisions, success, help in magic, signals, divine utterances, Loki

Raido(ride-oh)- Journey, charms, soul after death, protection for travelers, change

Kano(Kah-no)- Opening, torch, aid in study, ancestral power.

Gebo(gay-boe)- Relationships, luck, gifts, offerings to loyal followers

Wunjo(wune-joe)- Joy, destruction of sorrow and pain, success

Hagalaz(Hag-ah-lahz)- Breaking habits, destructive forces, wrath of nature, disruption

Nauthiz(now-these)- Completion, constraint, lessons, hardships, human sorrow, necessity

Isa(ee-saw)- Standstill, to stop a process, primal form, ice, freezing

Jera(yare-aw)- Fertility, growth, needed change, harvest

Eihwaz(aye-waz)- Defense, avertive powers, profound change, protection

Perth(purth)- Initiation, a secret matter, aid in magic, divination, psychic enhancement

Algiz(all-geeze)- Protection, nature, warding off evil

Sowelu(soe-wee-low)- Energy, success, strength, healing, wholeness, the sun, light

Teiwaz(tee-waz)- Protection, victory, strength, will power, healing, warrior, victory

Berkana(bear-kahn-oh)- Healing of infections, growth, rebirth, fertility

Ehwaz(aye-woh)- Movement, communication, sending spells, power, course of the sun

Mannaz(man-nahz)- Social relationships, group gatherings, the self, human race

Laguz(lah-gooz)- Flow, water, sea, psychic enhancement, revealing secrets, healing the mind

Inguz(ing-gooz)- Growth, health, balance, fertility, heroicism

Dagaz(dahg-ahz)- To bring a positive outcome, awakening, awareness, breakthrough, day, God's light, prosperity.

Othila(owe-thee-law)- To complete a project, acquiring land, separation, heredity, home

Void Rune- Also known as Odin's Rune, it represents the unknowable(such as the future), divinity in the heavens, the divinity of man, and emptiness(the void).

Groups of Runes

From these 25 runes come various circles and groups of runes which can all be used for a specific purpose, and therefore are seen as commonly linked. Keep in mind that runes in one group may also appear in other groups. Just because a rune may appear in Runes of Fertility does not mean that its only use is for fertility. It simply means that it can be used for fertility effectively if the magician wishes.

The Mystic's Runes

The Mystic's Runes are a group of eight runes that can be specifically used for progression in magic, aid in magic, and psychic development. They are sometimes used together to add an extra boost to the benefits of magical study, practice and meditation. I personally know a few magicians who have these runes carved in a circle on their altars or around their staffs. These runes are thurisaz, ansuz, eihwaz, perth, ehwaz, laguz, dagaz, and kano.

The Protection Runes

These four runes all have powerful protective properties. If employed correctly, they can be invaluable in defense against spiritual attacks from hostile entities, magicians

and psychics. If you find yourself under constant attack from such forces, I would advise making a bind rune(discussed later) out of these four and inscribing it on the back of a necklace to wear. These four runes can, individually or together, also make physical and emotional harm less likely to find its way to you. These runes are raido, eihwaz, algiz and teiwaz.

The Cycle of Initiation

The Cycle of Initiation consists of 13 runes, all of which pertain to self-change. If during a spread two or more of these runes appear, it is far more likely that growth is at hand. These 13 runes are: Ansuz, othila, uruz, perth, nauthiz, inguz, kano, berkana, ehwaz, hagalah, raido, thurisaz, and dagaz.

This cycle is often seen as symbolic of the magician's path as well as self betterment. The adept starts his path with a signal to begin. Some type of nagging urge to endeavor the trials of the magic path, or perhaps simple curiosity. The student separates himself slightly from his peers(othila), seeks strength(uzur), and becomes initiated into the path(perth). Some time after the true initiation(when the student accepts magic as his path), a time comes when a necessary pain(nauthiz) must be undertaken, often in the form of personal sacrifice. From the ashes of the old self, the magician can go on into a level of fertility when his studies bear fruit and new beginnings wait ahead(inguz). This opening in his path(kano) allows for his spiritual growth and rebirth(berkana), and finally the adept begins to make progress again(ehwaz). However, even after all that has been endured, still another season of disruption(hagalah) will come before the journey(raid) can continue. Once the last of the hail is endured(a process which often makes many would-be magicians turn back), a gateway(thurisaz) can be seen. However, it will be a long time before that gate is walked through, as the adept will experience a state of non-action. Finally, the magician will breakthrough the last walls and be transformed(dagaz) into an enlightened individual who has seen and bathed in the lights of truth.

The Water Runes

These three runes are symbolic of movement and the element water. They are best employed when the magician finds himself at a standstill in his life, his path, his job, etc. If you don't feel like you are going anywhere, it may be a good idea to incorporate these three into a spell. They are: Laguz, ehwaz, and hagalah.

The rune laguz is also good to be employed for self-purification rituals, baths, etc.

Runes of Rectification

The runes of rectification are for those times when problems arise between co-workers, friends, loved ones, etc. If a block grows in your communication with such people, it is a good time to turn to either or all of these four runes: Fehu, Jera, Mannaz and Ehwaz.

When doing a spread, it is a good idea to have the person you are having trouble with be present and participate in it(should that person be willing). Do a spread, asking the runes what happened, where something went wrong, if anything can be gained from this experience, what has been learned, and how the problem could be rectified.

Rune of Joy

This trinity of runes encompasses the runes of joy and fertility. They are: Wunjo, Jera and Berkana. These runes are often used in spells for having good fortune come your way, particularly wunjo, which is a very powerful rune for eradicating sorrow and making room for joy to enter into the magician's life. Some have called these the lesser runes, but those are only the people who are blind to the beauty of a smile. If these runes have no place in your life, then look around and you will likely find a place they can fit into someone else's life. Doing a spell for the benefit of someone else is the truest feeling of satisfaction for the righteous magician.

Asatru

The more you understand something, the better you are at it. This principle holds true to many things. If this were not so in the path of the magician, then the magus would not surround himself in studies, reading hundreds of books in his life. The most powerful rune caster must have a working knowledge of his art.

The religion of the nordic peoples was essentially that of Asatru. This is important to our study here, because it is from this religion that the runes come, and therefore they are inextricably a part of that religion. This does not mean the magician must be an Asatruar/Heathen to become a talented rune caster, it simply means that you must understand the religion to a workable extent.

Mythology

The Asatru religion has a complex mythology riddled with gods and goddesses of all types. There were two major divisions of god-like deities in the world. They are the Vanir and Aesir. The Vanir were the deities of fertility, riches, growth, and other passive virtues. They were beautiful and powerful, and believed themselves to be more fit to rule than the Aesir. The most prominent of this pantheon are Freyr, Freya and Njord.

The Aesir were the Sky Gods. They were strong, proud warriors of the heavens who symbolized war, power, strength, and wisdom. The two prominent deities of this class were Thor, with his great axe of lightning(which has become a symbol of asatruism), and Odin, whom came to be among the most powerful of the gods because of his knowledge of the runes.

As the legends go, there was a great war in the past which was started because Odin and various other gods of the Aesir refused to accept the Vanir as the highest gods. They fought valiantly, slaying many of Earth and Sky, until both sides were too

exhausted to carry on the battle. They agreed on a peace, and the Vanir sent members of their clan to join the Aesir, and the Aesir sent members of their clan to join the Vanir. This created a union, and in celebration to seal the oath, a bowl was passed about the highest gods, and each one spit into the bowl. From this bowl came Kasvr, a giant which was seen as symbolic of the union of the two sects. Kasvr was later sacrificed.

Terms to Know

Asgard: Land of and home to the Gods. In a castle in the center of Asgard sits Odin on a seat from which he can see the world.

All-Father: A title used to describe Odin's rank among the Gods. It shows that he is the highest God, equivalent to Brahman of the Hindu religion.

Midgard: The land of Earth. It is the home of men and women. It was created by Odin, Villi and Ve, who in turn made men and women from two separate trees. The land of Midgard is surrounded by oceans.

Ragnarok: The battle that will take place at the end of times. Equivalent to the Christian revelation of St. Paul, the Gods will kill each other and time will essentially end. Which gods will die and how has all been prophesized, and therefore all gods in Asgard know their fate. The final thing that will happen in the Ragnarok will be the fall of the Tree of Life.

Yggdrasil: The Tree of Life. Equivalent to the qabalistic tree of life, and holding many of the same dynamics and principles. It is the universe, and all realms of existence are only another branch, level or root of it. Its three roots reach the lands of hell, of the ice giants, and of men. Its branches climb so high they shade the land of Asgard, forming a roof. It is fed by the Urda Well, Mimir's Well, and Hvergelmer Well.

Mimir's Well: The Well of Wisdom which Odin sacrificed an eye to drink from before obtaining the runes.

Bifrost: The Rainbow Bridge. It connects the different realms, specifically creating a bridge between Midgard and Asgard.

Gothi: The High Priests of the Asatru religion whom enacted most the joint magical operations, and lead the religious services.

Galdr: The oration of the runes and their powers.

Seidr: Runic sex magic, taught to Odin by Freya.

Nidstang: Powerful form of cursing, in which the head of a horse is cut off and placed on a stave in the ground in a place where the victim can see it. Upon the stave is

engraved the curse.

Stadhagald: Runic yoga system.

Runemal: The art of Rune Casting.

The Poetic Edda: A collection of poems about the Asatru religion.

Bind Runes: Combining multiple runes to create a single rune in a manner much similar to sigil magic.

The Havamal

The Havamal is essentially a poetic oration in which Odin gives his advice to man. Much of it can simply be seen as words of wisdom, such as Proverbs, in which ways are presented by which the lawful man may follow. Most of this does not concern the magician unless he wishes to read about other religious principles. However, the last 20 verses are of great importance, being as in them Odin talks of the Runes. Therefore I have put only the last 20 verses here, so that the student may see how Odin allegedly spoke of the powers he obtained.

146. Those songs I know, which nor sons of men nor queen in a king's court knows; the first is Help which will bring thee help in all woes and in sorrow and strife.

147. A second I know, which the son of men must sing, who would heal the sick.

148. A third I know: if sore need should come of a spell to stay my foes; when I sing that song, which shall blunt their swords, nor their weapons nor staves can wound.

149. A fourth I know: if men make fast in chains the joints of my limbs, when I sing that song which shall set me free, spring the fetters from hands and feet.

150. A fifth I know: when I see, by foes shot, speeding a shaft through the host, flies it never so strongly I still can stay it, if I get but a glimpse of its flight.

151. A sixth I know: when some thane would harm me in runes on a moist tree's root, on his head alone shall light the ill of the curse that he called upon mine.

152. A seventh I know: if I see a hall high o'er the bench-mates blazing, flame it ne'er so fiercely I still can save it, -- I know how to sing that song.

153. An eighth I know: which all can sing for their weal if they learn it well; where hate shall wax 'mid the warrior sons, I can calm it soon with that song.

154. A ninth I know: when need befalls me to save my vessel afloat, I hush the wind on the stormy wave, and soothe all the sea to rest.

155. A tenth I know: when at night the witches ride and sport in the air, such spells I weave that they wander home out of skins and wits bewildered.

156. An eleventh I know: if haply I lead my old comrades out to war, I sing 'neath the shields, and they fare forth mightily safe into battle, safe out of battle, and safe return from the strife.

157. A twelfth I know: if I see in a tree a corpse from a halter hanging, such spells I write, and paint in runes, that the being descends and speaks.

158. A thirteenth I know: if the newborn son of a warrior I sprinkle with water, that youth will not fail when he fares to war, never slain show he bow before sword.

159. A fourteenth I know: if I needs must number the Powers to the people of men, I know all the nature of gods and of elves which none can know untaught.

160. A fifteenth I know, which Folk-stirrer sang, the dwarf, at the gates of Dawn; he sang strength to the gods, and skill to the elves, and wisdom to Odin who utters.

161. A sixteenth I know: when all sweetness and love would win from some artful wench, her heart I turn, and the whole mind change of that fair-armed lady I love.

162. A seventeenth I know: so that e'en the shy maiden is slow to shun my love.

163. An eighteenth I know: which I ne'er shall tell to maiden or wife of man save alone to my sister, or haply to her who folds me fast in her arms; most safe are secrets known to but one—the songs are sung to an end.

164. Now the sayings of the High One are uttered in the hall for the weal of men, for the woe of Jötuns, Hail, thou who hast spoken! Hail, thou that knowest! Hail, ye that have hearkened! Use, thou who hast learned!

165. Of runes they spoke, and the reading of runes was little withheld from their lips: at the High One's hall, in the High One's hall, I thus heard the High One say: --

166. These songs, Stray-Singer, which man's son knows not, long shalt thou lack in life, though thy weal if thou win'st them, thy boon if thou obey'st them, thy good if haply thou gain'st them.

Read that section of the Havamal several times, and compare what Odin speaks of to the runes of the Elder Futhark. The aware mind will see connections between the definitions of the runes and the songs of Odin. It is from this, the Havamal, that the runes draw their traditional, and perhaps most potent, magical meanings.

Because the focus of this paper is runic magic, not mythology, I will not rant on too much more about the Asatru religion. However, this is only because I would only be doing the vast details of that religion an injustice by trying to describe them too much here. I have already told you that the magician must understand his art. Research some of the things mentioned, using the terms I listed as some keywords, and start studying.

The Rune Stones

Of course, rune magic can not be performed without runes. While the runes can still be engraved upon trees, paper, and the likes, there is a specific set of 24 runes (I leave out the Void Rune). Herein lays the difference of inscribing the runes onto talismans, and using them as a 24 piece set: The 24 runes, when each one is inscribed on a small, flat stone and kept in a velvet bag (traditionally), are used specifically as an oracle. This is the common use of the runes, and unfortunately, one of the only recognized ways to put their otherwise extraordinary powers at use. It is because of the sheer amount of sources that explain in full detail how to use the runes to such an end that this paper

shall be devoid of extensive explanations concerning application for divination(while I will still provide three different spreads to be used for such an end, for the curious to get started). None the less, I would advice that anyone who is interested in runic magic buy a set of runes, and if possible, a velvet back to carry them in.

Runemal

Runemal is the casting of the runes to the ends of using it as an oracle(anything used to reveal answers to questions that are posed by the user, i.e, the I-Ching, the pendulum, etc). I will provide the three basic spreads of the runemal castings more-so for education than for sharing actual models of practice. After all, runemal is the most known use for the runes, and for those interested in using their powers to such mediocre and ultimately unbeneficial ends, so be it. I provide them here not so that they may be used to find the future(for it will find you before you can ever see it coming), but so that they may be consulted for resolutions to circumstances in your IMMEDIATE life. Live in THE NOW, as the Zen Buddhist preaches, for the water does not ripple before the rock falls into it, yet even if it did, the rock would still fall.

Choosing the Runes

Before explaining the methods of the three rune spreads I will provide, it seems fitting to provide the necessary information of the process of drawing the runes from their bag. First off, they must be in some type of closing, preferably that of a bag(with which you will keep your runes, and only your runes, in). Upon the consulting of the oracle, the first step is to draw the required number of runes. In the Three Rune Spread, as will be read later, the required number is obviously three. In the Five Rune Spread, five, and in the Runic Cross, six. The drawing of the runes is essentially simple, so much to the extent that it has caused doubt as to the actual practicality of rune divination. You reach your hand into the bag, and(without looking) move your fingers within the bag, letting the runes come into your hand, then be let go. The consuler will do this until he feels a rune that seems to "stick" to him; one that doesn't slide off of your hand like the other did. This is the appropriate rune. For those of you who are familiar with the practices of sensing energy, you may actually feel a distinct difference of importance within the rune, making the middle of your fingers tingle and feel warm.

The Three Rune Spread

The three rune spread, the most common of all spreads, has been in use(according to Tacitus) for over 2,000 years, and will generally satisfy the needs of most situations. Sit down and meditate for a few moments, so as to open your meridians and clear your mind. When you are at peace, reach into the bag and go about the process of finding the correct rune that was mentioned previously. When you find your first rune, lay it face down(without having looked at it) in front of you. Reach in and find your second rune, and lay it to the right of the first. Finally find the third rune, and lay it on the far right, so that the first rune is on the left, the second rune is in the middle, and the third rune is on the right. Now reach out, and turn them over one by one, starting with the third rune(on the right), and working over to the first rune(on the left). It is this way in

which the runes are to be read(from right to left).

The first rune which was turned over, the one on the far right, gives an overview of the situation. Consult a definition of the meanings of the runes(perhaps the one I provided) to see exactly what this rune represents. If all goes well, it should represent an immediate situation in your life which you are having problems with, or one which you have not thought too much about, but which should perhaps be brought to your attention.

The second rune to be turned over is the one in the center. It shall represent the current challenge facing you. For example, if you draw Wunjo(success) as your overview, then the challenge may be Fehu(achieving your goals). You will have to look at the two runes together closely, and see how one may correspond to the other. The challenge is the obstacle you must overcome in your life.

The third and final rune to be turned over is the one on the left, which you drew first. It will represent the action that may be taken to overcome the challenge. Following the previous example, in response to Wunjo(The overview of success)and Fehu(the challenge of achieving your goals), you may wind up with Teiwaz, which is the rune of the warrior. Teiwaz would suggest that you've been on the defensive long enough, and that its time to get yourself focused on your goals, and really begin to put into action your will to fulfill them, instead of just keeping them in mind.

The Five Rune Spread

Essentially, the five rune spread is a more in-depth analysis of a situation, and what may be done. As is proper, begin by addressing the subject at hand, contemplating its facets in your mind. While doing so, reach in and grab five runes which shall represent:

- 1.) An Overview of the Situation
- 2.) The Challenge
- 3.) The Course of Action
- 4.) The Sacrifice
- 5.) New Situation Evolving

Take these five runes, and spread them in front of you one below the other in the successive manner which you drew them in. Once you have all five down, turn them face up and take a good look at the five runes in front of you, because the chances of you ever drawing them again in that particular order are 1 in 607,614. However, if you wish to be even more precise, you can mark each rune on the back as you draw it with an easily removed ink, then place it back in the bag so that when you draw the second rune, you are drawing from a full set of runes, and on down the line. When done like

this, the chances rise to 1 in 312,500,000.

The Overview, here, simply represents a general view of the situation. Your position in the conflict, and the position of any other opposing or conflicting variables. The challenge, as before, represents the obstacle you must overcome. The Course of Action represents a possible approach to the situation which will allow you to overcome the challenge. The sacrifice represents the compromise which must be made in the process, and the "New situation evolving" represents your position after the challenge has been overcome.

The Runic Cross

In this spread, 6 runes are chosen from the bag in a manner appropriate, and put before the consulter in a manner which shall form a cross. The runes represent as follows:

- 1.) The past
- 2.) You know
- 3.) The future
- 4.) Foundation
- 5.) Challenge
- 6.) New situation

For illustration, I've provided a picture of the runic cross as well. "1" is the first rune you draw and place down, and consequently the first you turn over and read. "2" is the second, etc.

The serve as a reminder: The first rune you draw will represent the past, the second will represent you know, etc

The runic cross is perhaps the most detailed of all the spreads, and therein the most valuable if you are skilled in using the runes. Consequently, however, one must bare in mind that it has the most chance for error. In this spread, the past represents the events that lead up to the problem you are in now. The present is an overview of your current situation. The future is the possible outcome of resolving the conflict. The foundation is the source of the problem, the challenge is the obstacle to be overcome, and the new situation is anything which may arise after dealing successfully with the challenge.

Using the Runes in Magic

In applicable magic, the rune stones themselves are not used in the sense that they are in Runemal(casting for divination). Instead of using a set of inscribed stones, the

Hagalaz: hagalah hagalah hagalah h h h h h h h h hu ha hi he ho hug hag hig heg
hog (hul hal hil hel hol)

oh eh ih ah uh h h h h h h h h

Isa: isa isa isa i i i i i i i i i i i i s s s s s s (s s s s s s i i i i i i) i i i i i i i i i

Jera: jera jera jera j j j e e e r r r a a a j j j j j j j j j u j a j i j e j o (j u r j a r j i r j e r j o r) j j j e e e r r r a a a

Eiwaz: eihwaz eihwaz eihwaz (iwaz iwaz iwaz) e e e e e e e e [a neutral, closed vowel sound] i w u i w a i w i i w a i w u i w o i w e i w i i w a i w u e e e e e e e e

Perth: perthro perthro perthro p u p a p i p e p o p u r d h p a r d h p i r d h p e r d h p o r d h p o p e p i p a p u p p p e e e r r r t h t h t h r r r o o o

Algiz: elhaz elhaz elhaz z z z z z z z z z u z a z i z e z u z o z e z i z a z u z z z z z z z z z (m m m m m m m m m m)

Sowelu: sowilo sowilo sowilo s s s s s s s s s s s s o o o l l l s u s a s i s e s o (s u l s a l s i l s e l s o l) u s a s i s e s o s i s e s u s a s u s s s s s s s s s s

Teiwaz: tiwaz tiwaz tiwaz t i i i i r r r r r t u t a t i t e t e r t o r t u r t a r t i r t e r t o r o t e t i t a t u t (Tyr) T i i i i i r r r r r

Berkano: berkano berkano berkano b u b a b i b e b o b e e e e e r r r r r (b u r k b a r k b i r k b e r k b o r k) o b e b i b a b u b b e e e e e e r r r r r

Ehwaz: ehwo ehwo ehwo e e e h w o o o e h w u e h w a e h w i e h w e e h w o e h w e e h w i e h w a e h w u e e e e h w o o o

Mannaz: mannaz mannaz mannaz m m m a a a a a n n n m u m a m i m e m o m u n m a n m i n m e n m o n u m a m i m e m o m o n m e n m i n m a n m u n m m m a a a a a n n n m m m m m m m m m

Laguz: laguz laguz laguz l l l l l l l l l l u l a l i k e l o (l u g l a g l i g l e g l o g) u l a l i l e l o l l o l e l i l a l u l l l a a a g g g u u u l l l l l l l l l

Inguz: ingwaz ingwaz ingwaz i i i i n n n n g g g g u n g a n g i n g e n g o n g o n g e n g i n g a n g u n g i i i i n n n n g g g g

Dagaz: dagaz dagaz dagaz d h d h d h d h d h d h d h d d d a a a g g g a a a z z z d u d a d i d e d o d h d h d h d h d h d h d h d h o d h e d h i d h a d h u d h o d e d u d a d u d d d d a a a g g g a a a z z z

Othila: othala othala othala o o o o o o o o o o o o o o o o t h u l o t h a l o t h i l o t h e l o t h o l o t h o l o t h e l o t h i l o t h a l o t h u l o o o o o o

I shall leave the more potent uses of the oral Galdr up to you, as with time, patience, study, practice, and meditation, you can efficiently find very powerful means of employment. Indeed, with a working knowledge of the runic powers, and proper implication of the oral Galdr, the runes offer a complete set of magic, self sufficient within itself(though perhaps reinforced by studies such as Kododama and Kiaijutsu). Study the meanings of the runes, and you will learn soon enough how some magical operations can be brought about. As for the complexities involved in the proper pronunciation of the vibrations, say them as they sound, using a Norse grammar key for further efficiency. If time permits, I may submit an audio clip to the media section which presents the vibration of the oral galdr in its entirety. To say the least about its power: There is a curse which employs a precise vibration of parts of Jera, Uruz, Mannaz, Sowilu, Othila, Hagalaz, and Berkana, which is said to be powerful enough to kill a man when performed while the magician extends the sign of malediction. Have fun searching, as I haven't see a complete version of it online yet, nor in any book.

A practical application of the galdr which I will speak of is the extreme proficiency with which one can consecrate items, and is especially effective in the stimulation and invocation of the forces presented by the respective rune. Therein, before any real runic magic is worked, the most efficient approach is to first stimulate the rune which you will be using via the slow vibration of the proper galdr. So, let us say I was to go traveling, and wished for protection. I would vibrate the oral galdr for the rune Raido, consequently invoking its promise of "protection for travelers" so as to manifest that magical end. Therefore, if I properly consecrated the rune, perhaps while holding it in my hand or drawing it on a luggage bag(some travelers draw it on their shoes), the rune's power would be stimulated and manifest the corresponding result. To provide another example, I could draw the rune Jera in its Merkstave(in other words, I could draw it upside down) upon the bottom of a stone, and consecrate it with the proper galdr invocation that way. When done, assuming I were proficient enough in invoking the powers of the rune, I could toss that stone into the yard of an individual, and in time the grass of that yard would wither away and die out(Jera represents fertility, growth and good harvest; If drawn in merkstave, it represents quite the opposite). I have worked such an operation myself, and found it successful to some degree(its success was only limited by my relatively poor skill in the area at the time).

Despite the fact that the Oral Galdr seems to make runic magic not just a system of divination, but a complete practical magic system within itself, I have still found amidst my studies and practices of using the runes in practical magic that it is best complimented by some degree of skill in other areas. Particularly, I have found a background in talismanic magic to greatly enhance the effectiveness of runes, as well as some cultivated skill in manipulating energy. I am currently working on a system of magic which details the use of runes in practical magic, laying heavy emphasis on the oral galdr and the use of the galdr charms(which have not been presented in this article due to the difficulties of finding accurate image portrayals, and because their use is

outside the scope of the beginning magician), supplemented by a working skill in invocation and evocation. I should release the first treatise on the subject sometime in winter or early spring, pending on how the Veritas classes go themselves, and therein how much free time I have between now and then to practice, apply, and refine the system.

Bind Runes

Arguably one of the most useful ways to apply the symbols of the runes in magic is the proper construction of a bind rune in correspondence to the congruent oral galdr. Lets go over basic bind rune construction:

- 1.) The first step is obviously to decide what operation you wish to work; what end you wish to meet with your runic magic. For the sake of an example, we shall say healing is the intent.
- 2.) Choose a set of runes, preferably less than six, to work with. Do so with your goal for the operation in mind, and carefully consider the characteristics of the powers represented by each rune before choosing which ones to intermingle in your bind rune. A chemist does not randomly add chemicals to a mixture, lest he cause something horrible to happen. In this particular circumstance we shall use Uruz, Jera, and Sowelu.
- 3.) Herein exists the parallel of sigilcraft, and how the learned sigilcrafter may use his acquired imagination and skill in the uniting of symbols to create a single power symbol in the art of Runic Magic. Take the three runes we mentioned above, and unite them into one symbol within which all three of their symbols can be found. Be creative, but at the same time, don't make the symbol overtly complex, as you will wind up including runes which do not compliment the task of the bind rune.
- 4.) Focus on one of the three runes that make up this particular bind rune and vibrate its Oral Galdr while focusing intensely on the particular property of that rune which you wish you bring about into manifestation and mingle with the properties of its complimenting forces. Once you have completed the Galdr and sufficiently charged that part of the bind rune, move on to the next rune, and finally to the third, operating the same process. The value of the oral galdr here shows itself in two ways: Firstly, it is an excellent way to excite the powers of the desired rune. Secondly, by only vibrating the galdr of the runes which you wish to enact in the bind rune, you prevent the awakening of the powers of any other runes which may have inadvertently in the symbol for the bind rune. This in turn prevents opposing virtues within the bind rune from acting upon each other, and therein a more successful magical operation can be worked. If you

wish for further emphasis on the excitation of the desired powers within the bind rune, you may visualize strongly the bind rune in your mind against a black background. As you vibrate the galdr and charge the intent of the rune, you can see that particular rune shine a brighter color so that it stands out amongst the rest of the bind rune in your mind. When you have vibrated and charged the final rune, the entire bind rune will be glowing in your mind. This process, I have found, is a most excellent way of charging the bind rune(amongst the many ways I have tried).

5.) When all the desired powers within the bind rune have been excited into operation, focus on the bind rune as a whole and charge the entirety of it with your underlying intent: In this case, the wish of the rune to heal “_____.” Charge the bind rune once more by filling it with this resounding intent so as to unify all the pieces of the puzzle, and therein finalize the actual command the magical energies therein are to carry out. Some Chaotes enjoy closing rituals of talismanic empowerment with a Kiai, and for those of you who are learned in the area, you may find it effective to do the same.

6.) – Optional step: Choose how to apply the bind rune. In the case of healing, you may wish to draw the bind rune upon the afflicted area and etherally attach it to the aura until its command has been carried out. If it is simply a chronic problem you have, such as continuous chest pains or shoulder aches, etc, you may wish to carry the bind rune(charged) around in your wallet on a piece of paper, so that it is essentially with you always, carrying out its command bit by bit, day by day. Such things as this, though ultimately unneeded(as once the bind rune has been charged and given an objective, its energies will naturally be sent forth to that end), are a very effective means of “closing the deal.” The make the connection between the energies and the target concrete, as opposed to abstract.

To further elaborate on the nature of bind runes, one should keep in mind some of the fundamental concepts of sigil magic. As noted just previously, a bind rune that has been charged and given a command will naturally send its energies out to perform that command within proportion of the power you have it. Therein, dissipating a hurricane will require more than a five minute charging session, whereas for calling a small breeze, five minutes would be more than efficient. There are, as in sigilcraft, particular ways in which the final charging and imprint of the command can be done. Though I personally simply submit a Kiai to conclude the charging and start the operation’s processes, some charge the bind rune while in a drug-influenced state of mind(which I don’t advise), some conclude the charging and begin the operation by imprinting the will upon the symbol at the height of an orgasm, and I’ve even heard of people pinching the collated artery in the neck so as to faint, and charge their symbol the second they lose consciousness(which I strongly advise against for health reasons). However you choose to do it is up to you.

There is one particular benefit in the realm of runic magic which is a nicety that most

Chaores can not afford in their sigilcraft. This benefit is that once charged, the rune need not be forgotten in order for the operation to be carried out. In fact, you are encouraged to carry the rune on you, draw it somewhere where you'll see it regularly, etc, as opposed to burry it, burn it or destroy it as Chaos magic teaches to do with sigils. The reasoning for this is that in a bind rune there is a set list of properties and virtues which upon being charged become concrete, and only revocable by the caster's conscious will. In sigil magic, the letters which make up the sigil have no distinct definition in context of magical properties and applications, and therein only the varied will of the magician charges it, using no template to confine his energies and ensure a straight path. Therefore, while the Chaote says "forget," the runic magician says "focus."

Conclusion

This essay should have hopefully served as a type of primer on some of the basics within runic magic. I've included those things which are given as fundamental concepts within this unique and superb system of magic, but have knowingly left out much more for you to discover with your own research. As mentioned earlier, I am working on a treatise for Kyn Vald(The Origin of Power), which will be a system of invocation, evocation and practical talismanic magic revolving around the runes. The system itself came from a question in my mind, which called for consequent experimentation and study. While most of the studying has been worked out thus far, there is still much experimentation and resulting conclusions which need to be done and attained before Kyn Vald becomes in any way a stable system of magic. As such, I leave you with this essay, outlining basic practices for those interested in both divination and practical magic. Blessings upon you.

Logged

<http://www.thedivinescience.org>

September 03, 2004, 08:50:25 PMReply #1

Zake

Posts By Osmosis

Offline

Veritas Staff

1722

Karma:

1

Personal Text

Veritas Staff

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Runic Magic

Great article, proph! All complete and whatnot. I hope that Kyn Vald project goes well, and would be interested to see the results :cool:.

Logged

Act; for the universe will never forget your movement, nor will it ever forgive your stillness.

September 03, 2004, 09:18:57 PMReply #2

Aurora

A Familiar Feature

Offline

Hundred-plus Club

125

Karma:

2

Personal Text

Hundred-plus Club

[View Profile](#)

Runic Magic

Nice article, had more on rune magic than any other site I found online. Since the things you left out were left out on purpose, article gets a five.

Oh, and the rune media idea, great idea.

Logged

Doam Kalla

September 07, 2004, 03:28:35 PMReply #3

theinvokerking

Settling In

Offline

*

Greenhorn

22

Karma:

0

Personal Text

Greenhorn

[View Profile](#)

Runic Magic

Great article! I have always liked Norse Runes and this gave me a lot of new info about them.

Logged

Note: "theinvokerking" is a reference to AD&D; nothing more.

"Tekeli-li Tekeli-li"

September 12, 2004, 09:11:36 AMReply #4

Modern Monk

New Member

Offline

*

Greenhorn

1

Karma:

0

Personal Text

Greenhorn

[View Profile](#)

Runic Magic

here's someone on the web who can talk about rune magic and know what he's talking, great job prophecy.

Logged

September 21, 2004, 01:53:02 AMReply #5

Koujiryuu

Teacher Emeritus

Posts By Osmosis

Offline

Scholar-Warrior

1340

Karma:

101

Personal Text

内功。導引

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Runic Magic

Another article of A+ quality caliber, Prophecy. Although it isn't overtly useful in my own studies, it's great to know it is there if need be, or the interest suddenly arises. I'm sure it will be of use to many.

Logged

My Articles

Gone from Veritas forever. Blame the staff.

December 14, 2004, 11:12:33 PMReply #6

Kyo

Veritas Furniture

Offline

he-who-posts-lots

328

Karma:

0

Personal Text

dude of antiquity

[View Profile](#)

Runic Magic

So far I have been using tarot for my divination, but this sounds really interesting, not to mention its abit easier to carry around than cards. Thanks Prophecy! And nice touch with the mythology, although I thought that thor's weapon was mjolner, the hammer.

Logged

The Post-Modernist Mage! - Now with 40% more magic!

February 19, 2005, 01:03:31 PMReply #7

treibholz

Settling In

Offline

*

Regular Member

31

Karma:

0

Personal Text

Regular Member

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Runic Magic

I took mythology in my sophmore year and I find Nordic legends simply enchanting. I did my semester report on Elder Furthark, but at the time I wasn't that interested in their magical properties, in the beginning I thought I would research their alphabet because I love languages. However there is almost no information on Elder Furthark as an alphabet. When it came to magical properties of Elder Furthark, all I ever found was definitions, online Runemal generators and a few really good essays on how the runes were used as talismans then. Last month I went to the Viking museum by Castle Gottdorf, where a bunch of Viking POWs(probably a bad definition) were buried/drowned/sacrificed after attacking the castle, and very well preserved in the swamp. There were a few really good pieces with runic carvings. The ship for one, though out of wood and badly damaged, was preserved well enough to read a few engraved runes, I remember trying to explain radio to my host dad.... My favorite was piece was a sword butt, with several runes carved in a curious curve in the handle. I think I have a picture of that still if anyone's interested on how talismans looked then. Thanks for posting this article; it's very well written and informative.

Logged

March 01, 2005, 08:24:23 AMReply #8

Spartan117
A Familiar Feature

Offline

Hundred-plus Club
104
Karma:
0
[View Profile](#)

Runic Magic

-First off, Good article, I like it.

-Second, it seems your forgot the rune 'Nauthiz' under the Oral Galdr section.

-Third, it seems I can't see the images anymore, maybe it's because of my pc, but it could be a problem for otherse also.

Greetings

Logged

December 06, 2005, 07:48:39 PMReply #9

Fromadistance

A Familiar Feature

Offline

177
Karma:
0
Personal Text
He comes from a distance.
[View Profile](#)

Re: Runic Magic

Great article on Runic magic, but I also can't see the images. I did google the futhark, and I found that there were a few differences in the spelling of the rune names and the ways they were drawn, and would prefer to be able to see your images = runes which go with your article for simplicity's sake.

Otherwise, excellent, more than able to give me a good foundation to start runic magic.

Logged

December 16, 2005, 05:32:49 PMReply #10

Fromadistance

A Familiar Feature

Offline

177

Karma:

0

Personal Text

He comes from a distance.

[View Profile](#)

Re: Runic Magic

Oh, I just noticed that there is no oral galdr vibration for Nauthiz.

Logged

December 16, 2005, 06:21:53 PMReply #11

Kyo

Veritas Furniture

Offline

he-who-posts-lots

328

Karma:

0

Personal Text

dude of antiquity

[View Profile](#)

Re: Runic Magic

that would be....

Nauthiz nauthiz nauthiz

nnnnnnnnnn

nu na ni ne no

nudh nadh nidh nedh nodh

(nut nat nit net not)

un an in en on

nnnnnnnnnn

If you are really into runic magic, i suggest you pick up a copy of Edred Thorsson's "Futhark"

Logged

The Post-Modernist Mage! - Now with 40% more magic!

March 14, 2006, 06:40:03 PMReply #12

Adept

Posts By Osmosis

Offline

Posting chief

1145

Karma:

4

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Re: Runic Magic

Ehh...I don't think i'm vibrateng them right. It sounds like I'm studeirng and and have a speach problem lol

"th th th th th th th th th th th th....." >_>

Logged

August 06, 2006, 10:41:42 AMReply #13

NathanE

Posts By Osmosis

Offline

BEEFCAKE BEEFCAKE

554

Karma:

17

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Re: Runic Magic

Hey some of the images have been deleted or corrupted.

Logged

Chance is a word void of sense; nothing can exist without a cause. ~Voltaire

Engineers like to solve problems. If there are no problems handily available, they will create their own problems.~Scott Adams

“Mechanical Engineers build weapons, Civil Engineers build targets”

September 24, 2006, 05:51:34 PMReply #14

liquidwaterman

Settling In

Offline

*

32

Karma:

0

[View Profile](#)

Re: Runic Magic

For the oral galdr, should those syllables be vibrated or spoken? And when attempting to create a merkstaf effect should they be pronounced differently? And how do I pronounce the nine consonants in a row?

« Last Edit: September 24, 2006, 05:55:42 PM by liquidwaterman »

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Author Topic: Runic Magic (Read 51319 times)

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October 10, 2006, 03:00:54 PMReply #15

NathanE

Posts By Osmosis

Offline

BEEFCAKE BEEFCAKE

554

Karma:

17

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Re: Runic Magic

Pictures missing

Suggest fixing

Logged

Chance is a word void of sense; nothing can exist without a cause. ~Voltaire

Engineers like to solve problems. If there are no problems handily available, they will create their own problems.~Scott Adams

“Mechanical Engineers build weapons, Civil Engineers build targets”

October 21, 2006, 12:31:47 AMReply #16

Big Boss

Posts By Osmosis

Offline

Friggen Crazy

1458

Karma:

3

Personal Text

Owner of 100000 V-Points

[View Profile](#) I'm a trendy blogger now.

Re: Runic Magic

<http://en.wikipedia.org/wiki/Runic>

in the section about elder futhark it displays the runes and their transliteration. also gives a nice history about the area and development of nordic runes.

Logged

Join my Folding@Home team and do some good! #159490

Details at <http://folding.stanford.edu/>

January 05, 2007, 09:36:48 PMReply #17

Fromadistance

A Familiar Feature

Offline

177

Karma:

0

Personal Text

He comes from a distance.

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Re: Runic Magic

for the oral galdr vibrations, is the whole group of words to be vibrated in one breath, or is each letter/word to be vibrated on its own.

I have a feeling this question is stupid and obvious but...

Distance

Logged

January 31, 2007, 09:40:06 AMReply #18

TheThing

Posts By Osmosis

Offline

561

Karma:

0

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Re: Runic Magic

Quote from: Prophecy on September 03, 2004, 01:11:28 PM

Runic Magic

Conclusion

This essay should have hopefully served as a type of primer on some of the basics within runic magic. I've included those things which are given as fundamental concepts within this unique and superb system of magic, but have knowingly left out much more for you to discover with your own research. As mentioned earlier, I am working on a treatise for Kyn Vald(The Origin of Power), which will be a system of invocation, evocation and practical talismanic magic revolving around the runes. The system itself came from a question in my mind, which called for consequent experimentation and study. While most of the studying has been worked out thus far, there is still much experimentation and resulting conclusions which need to be done and attained before Kyn Vald becomes in any way a stable system of magic. As such, I leave you with this essay, outlining basic practices for those interested in both divination and practical magic. Blessings upon you.

How's that coming along sounds interesting. :confused:

Logged

TheThings's Flatmate.

June 15, 2011, 05:45:18 PMReply #19

kiddmac45

New Member

Offline

*

1

Karma:

0

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Re: Runic Magic

need more info

Logged

December 23, 2012, 12:54:25 PMReply #20

Binder

New Member

Offline

*

1

Karma:

1

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Re: Runic Magic

"There is a curse which employs a precise vibration of parts of Jera, Uruz, Mannaz,

Sowilu, Othila, Hagalaz, and Berkana, which is said to be powerful enough to kill a man when performed while the magician extends the sign of malediction."

Prophecy, are you referring to the spell at the bottom of this page? It uses the same runes...

<http://www.sunnyway.com/runes/galdr.html>

It's a joke. It's supposed to spell "you SOB". Took me a while to get it too.

Logged

January 31, 2013, 09:37:42 PMReply #21

Koujiryuu

Teacher Emeritus

Posts By Osmosis

Offline

Scholar-Warrior

1340

Karma:

101

Personal Text

内功。導引

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Re: Runic Magic

Imao, that's funny.

Logged

My Articles

Gone from Veritas forever. Blame the staff.

May 18, 2014, 06:23:44 AMReply #22

BornAtMidnight

New Member

Offline

*

7

Karma:

1

[View Profile](#)

Re: Runic Magic

Hello,

I would like to know if the Elder Futhark placements within the futhark family (1-2-3-4-5-

and so on and so forth), are directly correlated to the Havamal verses by Odin? So for example, when it is said, "I know of a sixteenth" then that pertains directly to the sixteenth letter, which would be Sowelu? And so on and so forth? Also, why do the verses stop at 18? Why is there not an extension to be found until the 24'th? I understand that the Havamal verses are referring to the younger Futhark? Which contained less letters? If that is correct, then what explanations from Odin to we have, for the remaining letters from 19-24?

Furthermore, why are Thurisaz and Ansuz not part of the Protective runes? Could they be incorporated with the others in the group of protective runes?

Thank you, I would be so grateful to get a response to this.

xxx

« Last Edit: May 18, 2014, 07:08:36 AM by BornAtMidnight »

Logged

August 15, 2014, 02:36:10 PMReply #23

Middelnil

Settling In

Offline

*

44

Karma:

2

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Re: Runic Magic

I never would have thought that I'd get interested in runic magick. I always thought I liked doing things kind of "directly". Awesome article!

Although I do have a few questions. On each day I've tried to practice runic magic (although just for three days at the moment), and so far I've created 3 runes (I don't know if 'create' is the correct term for this). I'm just thinking that if this keeps going, I will soon drown in runes. What do I do to them all? In one year I will have created 365 runes.

The another question I have regards the oral Galdr. How am I supposed to say all of those? I don't have any trouble with the actual words, but more like with things like "u u u u u r r r r r r" or "aw aw aw aw aw s s s s s" or even "ok ek ik ak uk". Or "g a a a f f f f". Or "h h h h h h h h h". I have no clue how I should vibrate them. So, as you may guess, I am a little bit confused. Since I'm not a native English speaker, it doesn't help the matter. But if what I've understood is correct, runic magic is originated from Northern Europe? Many of them sound like they're said the same way how they're written (I live in a country in which the language is spoken almost the same way as it's written, and so

for example, I know how to say "Berkano"). Of course, I could be wrong.

Logged

August 15, 2014, 03:22:44 PM Reply #24

Shinichi

Posts By Osmosis

Offline

640

Karma:

80

Personal Text

The Eternal Student

[View Profile](#) [A Wolfe's Notebook](#)

Re: Runic Magic

Quote from: Middelnil on August 15, 2014, 02:36:10 PM

Although I do have a few questions. On each day I've tried to practice runic magic (although just for three days at the moment), and so far I've created 3 runes (I don't know if 'create' is the correct term for this). I'm just thinking that if this keeps going, I will soon drown in runes. What do I do to them all? In one year I will have created 365 runes.

It depends on what you mean by create. Do you mean cutting the staves into a piece of wood or something, or making bindrunes? If you mean bindrunes, then just don't create any until you know what you want to do, then just keep it in a book to use when you want. I've made a few different bindrunes, but there's really only one that I use seriously.

Quote from: Middelnil on August 15, 2014, 02:36:10 PM

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I highly suggest the entire Galdr section of Prophecy's article be thoroughly ignored, if only because it's confusing. There's a lot of good stuff in this article, but in the end it was originally just his personal notes. The Galdr information came from Edred Thorsson's first book Futhark, which only really explains the basic pronunciation and not really what the Galdr is and how to properly put it to use. It can be quite confusing, so it's not my favorite explanation. In any case, Galdr is an entire method of magic all its own that can

only be learned and used once you learn and understand the runes -- you have to hear them before you can speak them.

But just pronounce them like you would normal letters. Fehu is "f," Uruz is "U (oo)," Thurisaz is "th," and so on. . Learn the Elder (or Younger, whichever you prefer) Futhark alphabet as an alphabet, and you'll know how to pronounce the runes. Vibration is a different matter, and the potency of that comes from your actual connection to the runes themselves. They are mostly used in Formulas, which are like the spoken Bindrune, so in this case a well structured Bindrune or Formula will be easy to speak. The traditional Old Norse or Icelandic pronunciation of Odin (OO-TH-I-N, Uruz, Thurisaz, Isa, Nauthiz) can be used as a Galdr, as an example.

If you're going to study Runes seriously, then I highly recommend the books by Edred Throsson, if only to develop an understanding of the basic theory and understanding of the tradition. Futhark, Northern Magic, and ALU are particularly good. Frankly, I ignore most of his ritual and practice advice simply because I practice other things, but his books are a good resource for learning how to learn the mysteries.

Though, Odin's advice on what to learn is also helpful:

Know how to cut them,
know how to read them,
Know how to stain them,
know how to prove them,
Know how to evoke them,
know how to score them,
Know how to send them,
know how to send them.

Better not to ask than to over-pledge
As a gift that demands a gift.
Better not to send
Than to slay too many.

--Hamaval

~:Shin:~

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~:Completed the 2013 Qi Gong Study Group:~

"There is no such thing as Impossible, it's merely a matter of understanding the mechanisms by which the Will can be made manifest into an objective reality." -- The Wise.

August 15, 2014, 04:21:32 PMReply #25
Middelnil
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*

44

Karma:

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Re: Runic Magic

By creating runes I meant making bindrunes. I've made a total of three of them. The first I made consisted of 9 runes, the second one consisted of 3 runes and the third one consisted of 2 runes. All of them are intended to 'make me more powerful, gain and increase power and succeed in obtaining power'.

I forgot to mention that I also used <http://www.sunnyway.com/runes/galdr.html> as a reference to the Galdr.

But it seems that for now I will just leave Galdr alone and focus on learning the actual runes. I actually ordered Edred Throsson's Futhark: A Handbook of Rune Magic a few days ago.

Thanks for clarifying things out. Much appreciated :)

Although... there's one (or more) more question(s) I've been wondering now ever since I've read some Norse mythology. It must be real since the runic magic is real, correct? It's hard for me to grasp it: is Åsgard like Heaven? Does it truly exist? Can Åsatrù be anyhow compared to Christianity as a religion? Perhaps I'm just trying to comprehend too much at the same time. Perhaps I should just keep at the belief that there is only one true God (in Christianity) but what would that make the gods/goddesses of Norse mythology? Sorry, I shouldn't probably mix in the religion (I promise it won't happen again). It's just that I don't know how deeply I should get involved in Norse mythology. I don't know if I should be worried or not that Norse mythology enthralls me.

Yours,

Middelnil

« Last Edit: August 15, 2014, 04:35:00 PM by Middelnil »

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August 20, 2014, 09:17:37 AMReply #26

Shinichi

Posts By Osmosis

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Karma:

80

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Re: Runic Magic

Quote from: Middelnil on August 15, 2014, 04:21:32 PM

I've been wondering now ever since I've read some Norse mythology. It must be real since the runic magic is real, correct?

Norse Mythology is a particular cosmology, within which the Runes exist. Within Jewish Cosmology, you have the kabbalah; within Daoist Cosmology, you have Yin and Yang, the Five Elements, the Bagua, and so on.

Every spiritual cosmology is a way of organizing the spiritual mysteries of the universe so that they can be practically worked with. How real they are to you depends on how well the cosmology resonates with you. I've worked with the Norse runes as easily as I've worked with the Daoist five elements, so there are several cosmologies that are real to me. A more modern way to say it may be that they are all "real," yet subjective ways of working with "real," objective forces that are not objectively (scientifically) understood just yet.

Quote from: Middelnil on August 15, 2014, 04:21:32 PM

It's hard for me to grasp it: is Åsgard like Heaven? Does it truly exist?

Asgard and Hel are not quite like the Christian idea of Heaven and Hell. If you learn mental or astral projection you can go there and see them for yourself, so they can be called "real" as far as any other astral realm is real.

The general pre-Christian idea is "all souls reincarnate," so "heaven" or "hell" would just be the places where you go in between incarnations.

Quote from: Middelnil on August 15, 2014, 04:21:32 PM

Can Åsatrù be anyhow compared to Christianity as a religion?

Asatru can be compared to Christianity as a religion, but Asatru isn't really what was practiced and believed by the ancestors. If anything, Asatru is a rather Christian way of practicing the Northern Way. If you read Edred Thorsson's books, he goes into explaining the old way a fair bit, and does so quite in a very scholarly way. In the mean time, you can look up "Teutonic" stuff, which is a word used to describe pre-Christian European religion. Northern Teutonic beliefs are the best preserved because of the Eddas, but these things were widely practiced across Europe.

Quote from: Middelnil on August 15, 2014, 04:21:32 PM

Perhaps I'm just trying to comprehend too much at the same time. Perhaps I should just keep at the belief that there is only one true God (in Christianity) but what would that make the gods/goddesses of Norse mythology?

I'm mono polytheistic, where "from The One, comes The Many."

The Norse creation myth supports this, for me, so there's no internal conflict. Within the Void of Ginnungagap, Muspellsheimr and Niflheimr interacted to create all things. This is similar to the Daoist creation: within the Dao, Yin and Yang came forth. This interaction of Fire and Ice is a big part of Norse magic too -- if you look at the Rune symbols, they are all some combination of Isa (Ice) and Kennaz (Fire). I quite like to compare this to Yin and Yang, because the principle is essentially the same.

The deities of Norse Mythology, then, would just be residents of the nine worlds like any other spirit race (Vaettir). They are older and wiser than most humans and they govern the forces of the universe, and quite frankly I wouldn't want to make Thor or Loki angry, but none of them are beings that I idolize in the Christian or Hindu sense of "worship." I actually tried, since I came upon serious Northern practice right after exploring Yoga and worshipping Shiva. Suffice to say, worshipping Odin the same way I worshiped Shiva was not very...pleasant.

I actually think the Samurai treatment of the gods applies to this rather well: "Honor the gods, but do not rely on them." The same way most people are taught to honor their parents, but to get out and get a job as soon as they can.

Quote from: Middelnil on August 15, 2014, 04:21:32 PM

Sorry, I shouldn't probably mix in the religion (I promise it won't happen again). It's just that I don't know how deeply I should get involved in Norse mythology. I don't know if I should be worried or not that Norse mythology enthralls me.

Don't stress out and over complicate it. If you're interested in a cosmology, study it and practice it. I do think it actually is important, in Rune Magic, to understand where they came from and the cosmology behind them. You could technically just use them, but it would be hard to master them out of their original context. Rune is an Old Norse word meaning "Mystery," they're not just letters. Initiation into the Northern Mysteries, in my opinion, begins with its cosmology. There is a reason story telling and story keeping was so big in this tradition.

~:Shin:~

« Last Edit: August 20, 2014, 09:20:58 AM by Shinichi »

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"There is no such thing as Impossible, it's merely a matter of understanding the mechanisms by which the Will can be made manifest into an objective reality." -- The Wise.

August 20, 2014, 11:51:55 AMReply #27

Middelnil

Settling In

Offline

*

44

Karma:

2

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Re: Runic Magic

Thank you for clarifying the matters out to me in such a detailed way. To be frank, it helped me a lot to understand. It's mostly clear now :)

... somehow when even I hear about Norse mythology nowadays (Thor, Loki, Asgard, etc.) I immediately think about those Hollywood movies like "Thor" and "The Avengers". It's almost annoying to think of Thor as Chris Hemsworth or Loki as Tom Hiddleston. I am a huge fan of science fiction and fantasy fiction but still... The works of fiction distort quite a great deal.

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[Enchantment From the Inside-Out \(by Kettle\)](#)

[Enchantment From the Inside-Out](#)

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The aim of this article is to discuss an enchantment method that will be referred to as

“inside to outside” enchantment. In this style of enchantment the item is imbued with the intent of the creator, and this intent is released in the form of vibrations. These vibrations will then bring about the desired effect. This would be the opposite of another method of enchantment where a certain spell hinges around a certain object, perhaps granting the holder of the object abilities (this will not be discussed in detail within this article). As opposed to the object itself having any power it is merely a trigger, a catalyst, it comes from the outside world to inside the user.

In referencing a dictionary you would find that to “enchant” merely means “to cast a spell on”. Though this is technically true it lacks definitiveness. For the purposes of this article the definition given by Prophecy in his “Magic Terminology” article will be used:

“Enchantment – To enchant an object is to charge it with a specific intent, such as protection, health, etc.”

“to charge with a specific intent”, this is important, for as opposed to having something as general as “a spell”, we are instead using this item for a very specific and well defined purpose.

Your first step in the enchantment process will of course be deciding exactly what your specific intent is. Once this is done you come to a very important step in the enchantment process, choosing the item you wish to enchant.

Choosing Your Item

Choosing the item you wish to enchant is important for the larger purpose of durability. More often than not you will want your enchanted item to last for a long period of time, and not be completely destroyed when drop it, or sit on it.

In terms of durability metal is going to be the best bet, wood is fine, paper works, however it can be risky.

In regards to this style of enchantment there is the matter of containment of the intent within the object (will be discussed in further depth later on), it has to be able to “hold” the enchantment. Once again metal is preferable. Iron first, and then steel would be your better choices, gold and silver work fine as well. Once again wood will work fine, and will actually be easier to transfer into (as it was once living), however you will come to find that on a long term holding situation iron is best.

For these reasons you would be lucky to have access to a cutting torch and a welder.

I will now go into the actual method of enchantment. I should state at this time I come from a Qigong background and will commonly be using words like qi, however the principles that will be used are fairly unrestrictive and should not cause complications in regards to other methodologies.

There are some basic things that must be understood before we continue:

Not only will qi be lead by intent but it will stay in an area given a strong enough intent.

Qi is also capable of holding/storing intent, but not forever as entropy would dictate (this holding of intent is commonly referred to as programming).

Intent is often manifested in the form of vibrations. After it is stored, and subsequently released, it will most likely manifest itself in the form of vibrations.

Try to keep these things in mind.

The Enchantment Process

The first stage in the “inside to outside” method of enchantment is the transference and storage of qi. Once you’ve chosen something suitable as an object (a ring, charm on a necklace, car muffler to an 88’ Volvo, etc.) qi must be lead into it and held there. Leading qi into an object is not hard but keeping it there must be done properly. This is reasonably simple and likely does not require any elaboration. If you don’t know how to do this you shouldn’t really bother attempting it.

One stipulation I like to put upon my enchantments is this; “The qi that I give is sealed to this item, forever, however it is still under my control”. This should be the secondary intent you have while qi is being transferred into the object (the actual transmission being the primary intent). This allows the item to receive the qi, as well as keep it bonded for as long as possible.

Once enough qi has been stored within the item the storage of intent can begin. You could quite possibly alter the stored qi using your intent, however I find it’s preferential to store intent into new qi and transfer that qi into the item.

Because we are merely releasing intent it must be done in such a way that the intent released is affecting what you want it to be affecting. Basically you’re programming the qi to do something, and instead of letting it do so, you move it right into the item. So if you want to enchant an item to heal your arm, you focus as if you were actually healing your arm and just re-direct it into the item.

This whole idea may seem useless because it would be much easier just to be affecting the target directly, as apposed to going through a secondary source, which inherently causes a loss in overall energy. This would be the case, however this type of enchantment is made such that you are storing up large amounts of intent to be released at a later time. Maybe your arm isn’t injured right now, but it might be in the future, and by using this method you will be prepared for it. As well you may be in so much pain that you lack the focus to heal yourself of your own accord.

If the first enchantment process (“will receive the qi I give it”) was done properly the item will receive the qi without any problems, because * lightbulb * that’s what it’s for. This first enchantment, like all organized systems, is subject to entropy, and therefore it must be re-affirmed by frequent repetition (this is the same with the second enchantment as well).

Now you might be thinking, “why would I bother with so much repetition?”. Well, I shall tell you: The very strength of your enchantment is defined by its repetition. Any serious martial artist can tell you about the three R’s: repetition, repetition, and repetition. When you release stored intent it will come out as a vibration. The more qi that is stored within the item, the stronger the vibration, and the more effect the item will have. No less important is the fact that you might get the bright idea that you can simply ask the item to do something immensely hard, and the meagre amount of intent stored within the item will be nowhere near enough to cover the task.

Truthfully there is a fair amount enchantment strength gained in the skill level of the enchanter, however there are some particulars that come along with this style of enchantment:

Part of the benefit to this method is that it is in fact a training tool of it’s own. By repeatedly focusing your intent on a regular basis your focus will increase and you will be capable of generating stronger intent, to say the least you grow along with the enchantment. As well over time you will notice the actual effect, being the same every time, will become very well defined within your mind. Because of this it will become very easy to generate strong intent in regards to the enchantment. These are both reasons that I write “the strength of your enchantment is defined by its repetition”.

As previously stated it’s all about the amount of intent released. To be released, something must first be sealed, and this is very important to the whole process. If you enchant an item to heal you, you don’t want it trying to constantly do that. First of all you might not be injured, secondly it’s distracting, and thirdly that only represents a greater loss of energy without any purpose. So we seal it off. You can add a stipulation to saying “when I release this intent it will spill forth”, but personally I’ve never done that because it would distract me from the purity of my intent, which is often not expressed in words while I’m enchanting in this manner.

Now we’ve re-affirmed the first process, and then the actual enchantment, you then come to fully understand the seal, that it will hold back the vibrations of the intent, and when you command “release”, the intent/vibrations will spill forth. Understand this without words, and with complete focus, then transfer that focus directly onto the object. This is a very secure and reliable method for sealing intent.

There is another benefit I found to this method of enchantment, that being; through a long time build-up you may find the item becomes capable of doing something you

would not be capable of doing by yourself. The item can become more skilful than you in its area of usage. So in three years time you may not be capable of regenerating damaged skin cells, but that item you've been crafting might just be able to.

To supplement the item I have found it is useful to use a spell to "help grease the wheels". As stated at the beginning of this article such a spell would work from the outside to the inside, complimenting the enchantment. You could say the enchantment and the spell sort of "meet somewhere in the middle".

The spell itself is quite simple (suggest reading Prophecy's article on "Spell Creation"). You will be using intent that will be almost exactly the same as the original enchantment, however it will likely be less specific. For example, if you were to create an item that would help protect you, your spell would be along the lines of "this item will help protect me". Or let's say it's a healing enchantment, it would be "this item will help to heal me". The spell does not need to be very specific, something general will do.

To use an analogy, this method of dual enchantment would be comparable to walking up to a guarded door and pronouncing "I will be going through that door!", and the guard saying back to you "Yes you most certainly will", and then opening the door for you and letting you in.

In closing, I wish you the best of luck in your enchantments. And remember, as long as you tried as best you can, it will never be a waste.

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An Examination of Prophecy

An Examination of Prophecy[/B]/[SIZE]

A look at one of the most controversial arts within the path of magic
[/I]

If you've looked at the subtitle of this essay, the question may have arisen, "What does he mean by controversial." I shall explain. We look at our history, and we see it scattered with so-called prophets. Men who traveled their nations hardly clothed and with little in their stomachs predicting things of disastrous proportions. They speak of the sky falling, the world ending, earthquakes, eruptions, comets hitting us, the deaths of famous and celebrated people, and even occasionally events in our own, smaller lives. From the man who stood naked against the world professing the time and date of Rodney Dangerfield's death to the simple wanderer who one day informs you as you pass by that you are going to get a raise in your business, prophets are scattered about this world.

So of what shall we treat here? The ultimate goal of this paper is to provide two conflicting views on one of the most interesting, intriguing, aggressively debated topics in the entire spectrum of magical practice: Do the prophets see the events, or do they cause them? It is of this that I shall try to handle in this essay, though I must admit that I am myself eery as to which side to take, for reasons which shall be discussed towards the end of the essay. However, we shall not move on to that question for now. Let us first examine a little bit about the art of prophecy.

The Power of Prophecy

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What is the skill of prophecy?

Prophecy is essentially synonymous with divination, fortune telling, and predicting the future in today's society. None the less, from the traditional point of view, it has fundamental differences that set it aside from the aforementioned.

In divination we see the use of what is called an "oracle" to divine, or see, the future of a particular person or place, or the outcome of a particular event, choice, etc. There is a viable medium enacted in this process such as the I ching, the Tarot cards, the Runes, etc. Fortune telling employs these same things, sometimes using the palms as the oracle by which a future occurrence is predicted. In predicting the future, the individual in question will simply sit down on his own accord and, using whatever innate abilities he has cultivated, actually piece the restrictions of our three dimensional world and entire the fourth: where time and space are no longer barriers.

Let us examine "predicting the future" a little further here. This skill, which comes as almost a given amongst most experienced psychics and magicians, employs the detailed and concise recognition of specific strands of energy, supplemented by a previous knowledge on the individual's part of what those various energies mean in our world, and how their actions effect it. By viewing and feeling out these energies in our time, the individual in question is able to make an educated guess as to how their

current actions will manifest in the future. This requires precision and experience on the psychic's part, yet is none the less an efficient skill which usually proves useful as an addition to the psychic's arsenal of skills.

Now for the fundamental difference: Prophecies are thought to be received as opposed to discovered via searching. You hear tell of a "divine revelation," and in a traditional sense of the middle-eastern culture, that is how prophecy is defined. We may for all practical purposes in our own studies see prophecy as divided into two categories: revelation and psychic. Psychic prophecy is, for lack of a better overall term, when a psychic who knows the "ins and outs" of energetic properties seeks out a future event as it relates to an immediate situation, and then speaks that event to a person that is concerned within the context of the event in question. This is essentially the same thing mentioned in the previous paragraph, simply given a more definitive name, and applied to a different end. Revelational prophecy is that which is thought, by the prophet, to have been revealed by some celestial intelligence that either has access to the knowledge of things which are yet to come, or has the power to bring about that which has been spoken(i.e, we see God inform His prophets of what is going to happen often, not because He knows ahead of time, but because He is the one that is going to cause it all). Biblically, prophecy is the Word of God revealed to man for the benefit of his fellow man. Practically, prophecy is the pronouncement of a future event with no viable medium.

The Cornerstone of Religion

The gift of prophecy is the foundational principle of most the world's major religions. In Judaism we see the Word of God revealed to Moses, and a plethora of chosen prophets from amongst the Jewish people about whom stories are spoken in the Old Testament in almost every book. In Christianity, we see Jesus of Nazareth, who foretold his own death and how it would happen, as well as who would betray him. Perhaps more important within the context of this essay were the teachings of Saint Paul, who said himself "those who prophecy speaketh to edify the church." The church as we know it was built upon the gift of prophecy. We can then move on to Islam, where we see the Divine Revelation that become the Quran, and even to Hinduism and its many inspired writings(usually by its religious leaders). In Greek mythology the power The Oracle wielded over the people who listened is obvious, and in Norse mythology the entire Havamal and Poetic Edda were divinely inspired. Were it not for the prophets of old, many religions today would not exist. Prophecy has both inspired righteousness and instilled fear in the hearts of the listeners.

The Might of Prophecy

Let us examine for a moment the sheer displays of force which often couple a completed prophecy. We see Elijah, who called down balls of sulfur upon his enemies. We have the many biblical prophets who of themselves literally brought ruin to various civilizations. Fire has fallen from the sky, people have risen from the dead, and the world as we know has been shaped, both socially and geologically, thanks to prophecy. Moses is a prophet to consider in the things he brought upon Egypt.

For elaboration, I would like to share with you a story that your American History teacher may have missed: that of the Indian Leader Tecumseh, and his involvement in what became known as the New Madrid Earthquake of 1811; the largest earthquake ever recorded to have hit the continent of North America. Let us go back, for a moment, to the time leading up to the War of 1812, in which colonial Americans were rapidly trying to expand westwards across the Appalachian Mountains to increase their territory. The “frontiersmen,” if you will.

During this time of expansion, led very much by William Henry Harrison, there lived an Indian chief of the Shawnee named Tecumseh. Why was he an important figure in history? In accordance to the prophecy of his big brother concerning his own life, Tecumseh is most known today for his uniting of the majority of the Indian tribes threatened by the expansion of the colonial Americans into a Confederacy. He traveled from village to village, as far Eastward as western Vermont and Massachusetts, in his attempt to do so, preaching how there would be “A Great Happening, in which the trees shall fall though there is no wind, and things shall shake though no one touches them. Rivers will flow backwards, and lakes shall disappear.” The prophecy of this “Great Happening” he used to stir the hearts of the tribes he spoke to, in hopes of uniting them into one functional unit of defense against the expanding Colonies. As Allan W. Eckhart put it, “Tecumseh spoke, and the Great Spirit moved him, so that every word that came from his mouth stirred the emotions and thoughts of those who were listening into subordination of his own desire, namely, the battle against the white men.” Back and forth he ran speaking of this great event, telling all who heard that on the day it happened, all would know, and on that day the Indians would have to rise up against the white men and try to push them back, or die trying. “We must draw a line in the sand,” Tecumseh said in reference to the territory westward of the Appalachian Mountains, “And when they cross it, we shall have their lives, or they shall have ours.”

To each chief he visited he gave a slab of cedar with a bundle of red sticks, each stick representing one passing of the full moon. At each full moon the chief was to throw aside one of the red sticks, progressively doing so with each moon until he was down to the last stick, at which point he was to cut it up into thirty pieces, burning each piece in a special fire every morning (with the exception of the 12th piece, which was to be burnt at night). Tecumseh informed them that when they arrived at the final stick, there would be a sign that his prophecy would come true. On the day that they would have burnt the last piece, Tecumseh informed them, the “Great Happening” shall occur.

Many chiefs submitted to his will, being much moved by him, and ultimately revering him for his gift of Prophecy (which he had to prove over and over to various tribes in order to gain their support in manners which I shall not here discuss). One of the only tribes he visited the chief of which neglected to accept his prophecy was that of the Upper Creeks, led by “Big-Warrior.” Seeing that this was only because Big-Warrior was jealous of him, Tecumseh damned the village of Tuckabatchee on the spot, saying aloud “Your blood is white! You have taken my talk and the sticks, the wampum and the

hatchet, but you do not mean to fight. I know the reason. You do not believe the Great Spirit has sent me. You shall know. I leave Tuckabatchee directly and shall go to Detroit. When I arrive there, I will stamp on the ground with my foot, and shake down every house in Tuckabatchee!”

Sure enough, when all the chieftains of the accepting villages got down to the last stick, there went across the sky a meteor made green in light by the clashing of the atmosphere. Thirty days later, at 2:30 AM on Monday, December 16th, 1811, the earth shook. Creek banks caved in and trees toppled, waves broke erratically on the Great Lakes though there was no wind, entire forests fell in tangles, tremendous boulders broke loose on hills, and the very clashing of the earth against itself could be heard by all. The earthquake had begun, one which would last several days(the tremors of which would persist for four months), and its effect went straight down the exact area where Tecumseh said “The line must be drawn in the sand.” In an area with no evidence of tectonic action, and in an event that geologists, even with today’s technology, can still not understand, the mightiest earthquake ever to shake the soil of this continent occurred on the exact date that Tecumseh predicted. It bares note, perhaps, that the damned village of Tuckabatchee entirely collapsed into the earth, destroying every remnant of the occupying tribe, and that the indent in the earth at where Tuckabatchee once stood resembles(even today) the shape of a very large foot. Though the earthquake was concentrated around the Appalachian Mountains, its tremors reached as far away as Maine, where it knocked chimneys off of colonial houses.

Why did I share that particular story? I thought it was a refreshing break from the biblical prophecies of which people often speak, and at that, arguably of larger magnitude than most you’ll find. It illustrates quite well the power of the events that prophets often proclaim to predict. The story also leads well into our next subject by illustrating the aforementioned power.

The Matter at Hand

[/B][/U]

A Description of How Prophecy Works

Let us examine for a moment how prophecy is thought to work, in so far as I can provide given my own experience the subject. In accordance to the energy-model, which I am relatively fond of in terms of magic theory, our world is both governed and governs by energy which exists on a celestial level of manifestation, which is directed by our thoughts and put into operation by our own actions here on earth. To everything that happens there is attached to it at least one strand of energy which caused it to manifest via descending into our physical world from the celestial world. This sticks to the old magic axiom “That which is above is alike unto that which is below. That which is below is alike unto that which is above.” Both above and below equally effect one another in this sense.

To elaborate on the aforementioned: If I were to stand up, go outside and cast a spell, I would be beginning a series of actions on an etheral level which would, in accordance to its programming, later descend into our world at the appropriate time to bring about the desired result. By directly influencing the energies by which, lets say, our weather patterns are governed, I could cause whatever weather conditions I desired to manifest via manipulating those “strings,” and therein cause my wish to manifest in a very natural way. The same idea can be applied to business, love, luck, and just about anything else you can find, as for everything which manifests in our world there was some corresponding energy in the celestial world which led to its happening.

The necessary counterpart to this theory is that what we do on this world in turn effects which energies manifest on the celestial world, and therein what things will be caused to happen alter down the rode. Both cause and effect are forever woven together into this cycle and action and reaction, and for those of you who have not already spotted it, it is from here that we derive all laws of karma, karma simply being energy put out into the universe which will manifest back into your sphere of action in some manner that is proportional to the programming for which it was released. To diviners that use the I-Ching this would be known as the Law of Order.

The soothsayer is one who specializes in finding, feeling and “reading” these strands of energies which govern the events of this world to no small degree. By using a working knowledge of which energies are attached to which orders of actions, the soothsayer can calculate a possible outcome via examination of the properties of the energy strand in question. In a very real way the art of predicting the future is nothing by a combination of educated guesses based on PRESENT properties of energies. The future is predicted by what is happening NOW, for only this moment exists.

The Controversial Question: Does the prophet predict, or does he cause?

Finally we arrive at the matter for which this essay was written to treat, having gone over what preliminary information I thought would supplement it accordingly. The most controversial question concerning the art of prophecy, and arguably one of the most controversial in regards to magic as a whole, is “Does the prophet predict, or does he cause what he speaks?” We shall examine both sides of the argument to provide as fair a stance as possible, for this essay was written to make you think, not to act as a conviction to join sides. I must admit that I have not yet figured out which side I want to take in the matter, but am for the time simply resting on the idea that they are both equally probable, and whereas sometimes the prophet may cause what he speaks, other times he simply speaks what he sees or is told.

If the Prophet Sees

If the prophet simply speaks what he sees, then it is fair to say that he is the mechanism by which the will of some divine intelligence manifests and establishes a foothold in this world. In this manner the prophet could as easily be a magician as he could be your average Joe who has never thought about the occult in any manner of

engagement. This is rather disappointing, as where the learned magician must train for years to bring his predictions to any noticeable accuracy, there are regular people out there who without any training in the occult can speak predictions which always ring 100% accurate.

This is the traditional view in most religions, and it states simply that the prophet is the tool of the godhead. He is the instrument by which the celestial intelligence communicates things to the physical world, be it wisdom or events that have not yet happened. Either way the mechanism by which the operation is enacted is Divine Revelation (divine here being used loosely in reference to anything celestial, not specifically the heavens), and we find that this manner of prediction is entirely accurate in all its accusations and claims. If all of this is the case, then our learned magicians must simply bow our heads in acceptance of the Divine Will, though random it may be, in choosing its instruments.

Of more interest is perhaps the idea that when the prophet speaks in this manner, he has at the time assumed the identity of the entity for which he is the mouth via a voluntary/involuntary possession the ultimate traits of which are essentially akin to those of invocation. In the case of prophecies given by skilled magicians, many such things are spoken while under the influence of such an invocation. In this view, the prophet is simply a mouth for the celestial intelligence in question to use in order to deliver a question itself via the medium of the physical vessel. Nothing is "Divinely Revealed" to the prophet in this manner later to be spoken to the people, but instead the revelation is spoken directly to the people, oftentimes with the prophet not knowing what he spoke until later informed.

The energy-model application here is that the prophet subconsciously connects to the strands of energy which govern future events, and with a precision usually unable to be conjured by the magician, speaks what his mind is interpreting as if speaking from his very soul. Some inherent trait within the prophet has caused him to be more aligned with the associations and meanings of the celestial movements than the average person, and so he can speak with certainty as to how certain energies will manifest in our world in the near or far future. If a connection truly is made on a subconscious level in this manner, then one could see how a prophet would believe himself to be inspired by Divine Revelation, seeing as the information simply "comes to him," ignorant that the information is a stream from his mind's organization of random data as opposed to the direct input from a celestial higher-up.

If the Prophet Causes

If the prophet causes, then this art of prophecy is the most powerful and efficient system within the entire scale of magic as a practice. The prophet speaks, and his very words are made manifest via the strength of his will and the submission of the universe's mechanisms to it. The highest attainment is made a reality, where out of pure faith in what shall come, the belief of the magician manifests. In this sense, the prophet is not some tool of the divine worlds, but instead the very cornerstone of the events of the

world. History's greatest prophets suddenly become our greatest magicians in the turn of a view point.

If this is the case, then the "Acts of God" mentioned throughout such writings as the Bible are in fact only the operations of men performed on levels of extreme grandeur. Perhaps, also, a divine intelligence simply finds a powerful magician and says "This is what I want you to do," and if the magician is allied with that particular celestial force, he may agree to the undertaking in according to the will of his celestial commander. In this sense we see the possibility that God did not directly make the things in the bible manifest, but instead used the inherent powers of the magicians that became known as the prophets in order to bring about His own desires in our world indirectly.

Of interest amongst all this is the prophet Elijah, who above them all seems to demonstrate a definitive power which did not simply stem from speaking what God told him. Consider some of the things he did, such as calling down fire from heaven upon the men that came to arrest him and bring him to the king while he was meditating upon a hill. Look at 1 Kings 18:31-38, 2 Kings 2:10-12, and 2 Kings 2:8. We see many things here that the prophet does without first being told to do so by God, but instead operating them out of his own power. This of itself seems to suggest that the Prophets, assuming Elijah is any means of evaluating a degree of the rest, hold a natural power of themselves even before The Lord tells them what to do. One may even turn to Elijah's predecessor, Elisha, who himself works many more miracles than Elijah did, having been given "a double portion" of Elijah's power.

If this viewpoint is the correct one, and the prophet is in fact simply a powerful magician, then we see his operations enacted in this manner: The magician's will, escaping with his words and associated thoughts into the universe, begin to act upon the flows of appropriate energy currents at the present time in which the "prophecy" is presented. By this means his own thoughts shape the flows of energy now in a manner that would cause them to manifest a specific event later on down the road, and so in this way the prophet knows the things of the future, for he is in fact the source from which they came. No godhead is involved, no orders received; Only the will of the adept penetrates the confines of time to shape the future, which only the prophet knows until due time.

Logged

<http://www.thedivinescience.org>

October 15, 2004, 06:48:34 PMReply #1

XIII

Veritas Teacher

Posts By Osmosis

Offline

Beauty
101

Karma:

12

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An Examination of Prophecy

lol... when i first saw the title i thought you were examining yourself :P

Logged

<@kobok> And if you push hard enough, you can shove quite a lot into a chicken.

<@Trowa> When someone told him to jump off a cliff, he argued the semantic meanings of "jump" and "cliff", and then proceeded to do just that.

October 16, 2004, 05:56:48 AMReply #2

Rawiri

Veritas Teacher

[Posts By Osmosis](#)

Offline

Wandering Nomad

928

Karma:

41

[Personal Text](#)

Veritas Teacher

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An Examination of Prophecy

Good article that caused me to think a bit, I am still not sure which side to believe, as it could possibly be both. Also if the prophet does create the future than it is quite logical as as he tells more people, the belief will generally grow which will increase the power of any spells created to bring this.

Logged

October 24, 2004, 06:51:01 PMReply #3

TakeV

Veritas Council

[Posts By Osmosis](#)

Offline

Mad Scientist

946

Karma:

55

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An Examination of Prophecy

I never though that a prophet could be the one who caused the said event before, but it seems more likily to me than the seeing the future one.

Logged

Sigil for focus

Best argument ever.

November 03, 2004, 03:46:35 AMReply #4

magickal essence

Settling In

Offline

*

Greenhorn

13

Karma:

0

Personal Text

Greenhorn

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An Examination of Prophecy

Like others said, this is a good article. Got me thinking about how prophets work, and the different view points of it. Didn't even consider them just saying and having it come true without seeing it first, but it is possible.

Logged

September 17, 2005, 04:06:24 PMReply #5

[_jujitsu_](#)

Veritas Furniture

Offline

Veritas Furniture

263

Karma:

1

Personal Text

Veritas Furniture

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Re: An Examination of Prophecy

I've thought about Prophecies coming true due to belief in the Prophecy being true, rather than divine intervention before. This article was a great examination of both sides of the arguement. I'm still a fence sitter atm though, thinking either could be possible, or mabey its a bit of both.

This makes me think back to the "Power of Words" article and matrix of thought energy connection thing. If i were to make up a prediction, say, a meteorite will narrowly miss the earth on the 7th of July 2007 (becuase of the 07/07/07 connection). If i believe this enough creating a pocket of energy in the Astral plane and then got many others believe this adding their own energy to my original energy idea, could i create this event to happen? Would the event happen by itself? A more probable situation would be If the belief was there that i would i use the stored "belief energy" to cause the event.

Maybe before we had these words of power to use in magic the only way to do such great feats was through prophecy?

just some ideas to think about.

Logged

One night I was a butterfly, fluttering happily around.

Then i awoke, and found that I was a man.

But what am I in truth?

A man who dreams he is a butterfly, [/colo

October 08, 2005, 12:26:23 PMReply #6

AMF The White

A Familiar Feature

Offline

Hundred-plus Club

199

Karma:

-2

Personal Text

King Asshole

View Profile make a dola (under construction)

Re: An Examination of Prophecy

I downloaded this article a few weeks ago and read it; it's pretty good ^_^. I think that whether the prophet causes the occurance or whether he is really being a "radio/speaker" for a higher being really depends on the situation. For examples, some prophets cause the occurances.

Logged

The key to happiness is breaking ever rule and never getting caught.

March 31, 2010, 11:06:19 PMReply #7

AtumKadmon

New Member

Offline

*

2

Karma:

0

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Re: An Examination of Prophecy

Would this not be hubris, to suggest that it is even possible for a human to acquire the powers of a god? Note that many who have spent lifetimes in profound continuous spiritual/mental/physical training have achieved only peace of mind and sound body. Consider this: Perhaps it is only people who have (with or without deliberately doing so) reached a high level of spiritual attainment that can communicate with O on such a powerful level as to receive revelations.

Logged

April 01, 2010, 11:26:38 AMReply #8

Steve

Posts By Osmosis

Offline

3685

Karma:

139

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Re: An Examination of Prophecy

Would it be the same hubris to suggest a mortal can gain control over the life of another mortal, whether through slavery, conquering, or murder?

Whoever can wield power has the inherent "right" to wield it, though that doesn't mean they automatically know how to wield it properly or will use it properly. Supposed "Gods" and boogie-men are not the only ones with the capability to do amazing things ;)

~Steve

Logged

Mastery does not occur when you've performed a feat once or twice. Instead, it comes after years of training, when you realize that you no longer notice when you're performing a feat which used to require so much effort. Even walking takes years of training for a human: why not everything else?

May 26, 2010, 09:27:40 PMReply #9

AethyrCraft

New Member

Offline

*

9

Karma:

0

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Re: An Examination of Prophecy

Like XIII i thought this was about you :P

Very nice I enjoyed it and gave me something to ponder about tonight. BB

Logged

August 12, 2012, 11:23:56 PMReply #10

sora000

Settling In

Offline

*

31

Karma:

-3

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Re: An Examination of Prophecy

Hmmm...I wonder are those words of power use by the Prophets the same as the cosmic letters in Bardon's Key to true Quabbalah?

Logged

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Author Topic: Concerning Magical Warfare (Read 34080 times)

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June 09, 2004, 09:22:38 AMRead 34080 times

Prophecy

Teacher Emeritus

Posts By Osmosis

Offline

Theurgist

1237

Karma:

80

Personal Text

Veritas Teacher

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[Concerning Magical Warfare](#)

[Concerning Magical Warfare](#)

This is a short paper concerning the concept of magical warfare, including what it is, what it can do, its working dynamics, and examples of magical attacks. All thoughts

therein are mine, and I do not force my views on conduct or the classification of casts on the readers, though I use definitions that have held up for over 2000 years. Read this paper, and accept or decline my views as you will.

Introduction-The Magician and the Sorcerer

You may notice that I make a general distinction here as to the magician and the sorcerer. This is because I do not go by today's definition of the sorcerer, but instead the older Hebrew definition, in conjunction with the hermetic viewpoint of the White Lodge concerning the Left Hand Path. Throughout this paper, when I say sorcerer, I am referring to one who has embraced the left hand approach to magic. This does not imply that the individual is a Satanist, or even a follower of the Yessidic sect, but instead one that delights in the corruption and destruction of his/her fellow creations, or even simply one who has quite "evil" outlooks upon the ways of the world. Let us take a look at Crowley's distinction:

"When the Neophyte enters upon the Path of Evil, there confronteth him the angel Samael. In vain he saith that he is come between The Pillars and seeketh the Hidden Knowledge in the name of Adonai; the angel answers him "I am the Prince of Darkness and of Evil. The wicked and rebellious man gazeth upon the face of nature, and findeth therein naught but terror and obscurity; unto him it is but the darkness of the darkness, and he is but as a drunken man groping in the dark. Return, for thou canst not pass by!"

The sorcerer is one who has done so, be it a subconscious declaration to the universe, or in the case of the more powerful sorcerer, an actual confrontation with Samael between the Pillars of the Temple, BOAZ and JAKIN. It is one who has turned from the light in favor of the darkness, though not quite accustomed to the darkness, and therefore still able to look upon the light when one shines it. Yet the most powerful of sorcerers, such as Crowley himself was (having killed two people with his magic on record), is one who has turned to the angel Samael and yelled aloud "Step aside, angel!" and broken through the seals past the Unity of the Duad. Such sorcerers as these are rare and few, though when they surface they rise with the Red Tide out of the Astral Abyss wielding a black sword of power and a black book of secrets. Crowley was indeed such a person, having almost been able to bind Lucifuge himself with no help from any angelic forces, and in fact having set out to The Pyramids with the intent of doing such a thing. Study Crowley, The Beast 666, if you wish to see a good example of a relatively modern sorcerer of the highest caliber.

That being said about the sorcerer, let us also make a distinction of the magician. Once again, I do not go by the modern, mundane definition of "magician," which does simply suggest someone who can wrought magical feats. For such people I simply refer to as Occultists. My definition of the magician rings true to its linguistic roots, in which "magician" is derived from the Latin word "Magus," which applies to one who is versed in "magia," or the Wise Arts. This I in turn derive from the Persian order of the Magi, from which all trained magia priests came, and eventually served as the Qabalistic leaders and High Priests of the Jewish Sect, having wrought their knowledge from the confines

of Ur. However, this does not mean that I restrict the term Magician only to those who are students of the Hermetic arts. It simply means I look upon the term magician as one applying to a magician of a somewhat "holy" disposition, and ultimately one who seeks the Divine Doctrine, by whatever means of spiritual advancement used. As such I have made a clear distinction between the sorcerer, the occultist, and the magician. Also bear in mind, however, that I am not suggesting an Occultist, or literally, a "Keeper of Secrets," can not become as powerful as a sorcerer or a magician, nor that a sorcerer can not become as powerful as a magician or occultist. Occultist is simply a general term I apply to any student of the Arts unless they have a solid foothold in either the dark or the light. All can obtain a powerful virtue in the arts through their individual paths, be they from The Left Hand path, The Right Hand path, or a neutral road in between. The powers of magic are indeed open to all who pursue it, though those powers come in different forms. However, I have seen that in the end, most followers of the art of magic can be put into either the Right Hand Path, or the Left Hand Path. It is difficult to stay neutral your entire magic journey. Regardless of all this, I will for the sake of simplicity refer to any student of magic as a magician in this paper, unless it be in reference to a sorcerer, for simplicity's sake.

In my time I have found that typically if one is assaulted maliciously by a force which has been identified as being caused by an incarnate entity, such as the follower of magic or the psychic, the person is a follower of The Left Hand Path. Why? Because in most other codes of ethics there is a "Do not strike unless stricken upon" attitude, and so if you are attacked it is usually because someone simply felt like making another's life miserable.

What magical warfare is-

There is a fine division in the class of magical warfare. This division exists within the severity of the assaults and the magnitude of the defense. We shall call these two types, for the sake of this paper, lesser and greater magical warfare.

Concerning lesser warfare, you shall no doubt recognize its characteristics. It is the manipulation of energies for the sake of causing a very general disturbance to the magician directly, usually within his aura and direct energy system, often not powerful enough to extend even to the etheral double. This is generally viewed more as psychic sparring than magical warfare, however, there is a distinction between the two that exists within the division of approaches, which many students of even psionics may not know. The proper definition of a psychic attack is one in which the victim's senses are on some level appealed to, and a psychological door is opened by such a synergy that allows outside energies to freely move into and about the confines of the subliminal mind. From there, the intent of the released energies merge with the internal body of the victim, causing a severe mental effect. However, we could see this as greater psychic warfare, and what most psionics do, such as projecting energy constructs and picking apart shields, is simply lesser psychic warfare.

Lesser magical warfare is much the same. "Sparring partners," as it were, create a link to one another and go about "pinging" in various stages to produce a somewhat noticeable effect to the opponent. This effect is usually limited to a simple pressure in a part of the body caused by a disruption in the corresponding auric area, and occasionally, a small head or stomach ache. This is closer to lesser psychic warfare than it is to magical. What happens on the magical level, is that the student may use a chant, sigil, symbol, gesture, etc, to produce more effectively the same effect, and narrow down the attack radius if needed. For example, a beginning magician can produce a ping effect to a specific layer of the aura by means of using a series of mind-focusing chants to induce a state of gnosis not usually within the reach of the typical psychic (that is, not readily accepted by them for use). This being said, lesser magical warfare is more a perversion fit for the use of today's youth to create a sense of competition than it truly is warfare. For indeed the significant magical figures of the past did not amuse themselves with such entertainment, having a better understanding of the powerful energies they were using.

Greater magical warfare is the traditional application of magical energies to some sort of offensive/malevolent ends, expanding past the direct vessel of the victim into his/her etheric double, then emanating by means of connected energy currents into the spiral of his/her ultimate environment. Allow me to break that down for the less learned: Magical warfare is not used by the occultists simply for amusing each other with a little "sparring." It is the projection of the magical forces with the intent of causing some type of discord. As such, anyone who has ever asked me to "attack" them will know that I have often refused, and I do so out of acknowledgment that these forces are not to be played with. Now once the attack has been launched, it does not simply manifest itself on some basic auric level, but by means of the body's energy systems expands into the etheric double. Once the attack's energy has reached the etheric double of the victim, it can from there use all energy currents connected therein to travel into the victim's environment. The effect of this is things such as bad luck up to physical attacks through the medium of some type of animal. Here we can also clarify what is meant by bad luck. In magical warfare, bad luck is not simply "man, I didn't wake up to the alarm this morning." Bad luck is spilling coffee on your business suit, then walking outside once cleaned up and tripping on a crack in the sidewalk into a puddle of mud. Finally, when you arrive at your work, your boss calls you into his office to fire you. Granted that kind of bad luck is better than the type that makes you trip into oncoming traffic.

The Effects of Magical Assault-

There are many ways to wreak havoc on a victim through magical means, and many types of havoc brought about therein. In greater magical warfare one may see anything from a basic bad luck streak up to total destruction of a social life, a severe drop in health, mental breakdowns and/or insomnia brought about by fierce nightmares. Do not think, however, that the effects of magical warfare only extend to an immediate physio/psychological environment. I myself have sat outside for hours fending off magically sent hail and thunderstorms. Once I even had to take up defense and fend off

a series of tornadoes forming over my house, as directed by a follower of The Left Hand Path whom I had recently met, and did not leave so great an impression upon.

To understand the possible severity of occult attack, I believe that lending an example of something that happened to Dion Fortune may help shed some light. The experience that led Dion Fortune on to become a rather prominent magical figure in the mid 20th century was an occult attack, the effects of which were induced by what seems to have been suggestive telepathy and undermining hypnosis, combined by the attacker's will and magical means at her disposal. Before Dion had any knowledge of the occult she worked in a simple law firm. Over her time as an employee, she began to notice a peculiar ability with which she could exploit her fellow legal workers. Confrontations with this woman often left her employees feeling drained and beat, as if they had been working all day. Eventually, after becoming sick of how her employer treated people, Dion resolved to quit. She literally went home and packed all of her bags, at the end of which one of her fellow co-workers stepped into her apartment. The girl looked at Dion and said that if she was leaving, it would be best to tell the Employer so face to face.

Dion, being young and full of zeal, marched proudly down to her employer's house, knocked on the door, and came in to confront the woman, ignorant of the true forces at work against her. When she came into the house, her employer looked at her and said "Very well, if you want to go, you shall, but before you go you have to admit that you are incompetent and have no self-confidence. Suddenly being struck with fear beyond measure, Dion somehow managed to muster up the gall to reply that she was not incompetent, and was in fact only the product of her employer's own council. This naturally made matters a little worse, and her employer looked at her and said "You are incompetent and you know it. You have no self-confidence, and you've got to admit it." Then commenced a most extraordinary litany, in which the employer fixed Dion in her gaze, and repeated that sentence over and over, thus beginning three things: telepathic suggestion, hypnotic suggestion, and vampirism. Dion recalls that with every sentence she felt more and more disoriented, struggling for a hold on the world as giant black walls closed in about her. She knew that if she admitted she was incompetent, the damage would be everlasting. Though it only seemed like 15 minutes, four hours had passed before her employer ceased her litany and said "You are now free to go." As Dion turned to walk out the door, she noticed it did not feel like her foot was landing where it did, an effect produced by disrupting the etheric double in proportion to the physical self. She called a friend from just outside her employer's house, and got a ride home.

Once home she went to her bed and fell asleep for two days. When she finally awoke again, she felt horrible, shaking violently, sweating, and distraught because of her horrible nightmares. She layed in her bed for weeks like this, occasionally calling up the will to stumble into the kitchen and fix herself some food. Eventually her land-lord noticed something was wrong, and after an inspection with a doctor(which did not help), had her family come and pick her up, relocating her to a house in the country. Once there, she continued in her shaken state for another year, laying in bed all day ever day,

sweating and shivering, screaming out in the night. After about a year she became stable enough to walk, but still had night fright and little energy. A simple walk up the stairs was enough to wind her. This incredible lack of energy and failing of health(as she became prone to illness very easily at this point) continued on for another two years, despite medical treatment. Finally a more distant relative of the family was informed of the situation, and brought it to the attention of a personal friend whom was very much skilled in the occult arts. After an introduction between the family and him, the occultist made a quick diagnosis of Dion's problems based on her story, and began treatment on a metaphysical level. Within two weeks Dion began getting her energy back, and at the end of two months felt as good as new. Upon inquiring into what had been done, Dion was introduced to the concept of psychism and the occult arts. From that point on she was a fervent student of the arts, attending several occult colleges and eventually winding up as a part of the Great White Lodge of Masters.

I have here shared an account of Dion's experience because I believe it to be a great example of the possible effects that can be brought about on a victim through magical means. However, it will do you well to know that these days, thanks to that bastardizing "New Age Movement," most "sorcerers" you will run into are naught but children who play with matches, the term child here not just applying to age. It is rare that you will manage to draw the malevolent attention of a magician actually well versed in the more powerful dark arts, be they modern or traditional. Far more likely is it that you will upset some distraught teenager in the midst of puberty who will, in some emotional rage, light a few candles, burn a picture or two, and sing some rhyming curse. Because of a blatant lack of knowledge and understanding, the worst you may get is some itchy skin, and in my experience, curses sent by such insolent fools are easily dispelled with the wave of a hand by the learned occultist. Keep in mind, however, that if the emotion, intent and focus is all strong enough, even that candle-lighting, herb-making wiccan may be able to produce a surprisingly powerful hex.

All this having been said, I will here go about to lay down a basic list of the most common effects, those being: Head ache, stomach ache, internal aches, eye irritation, skin irritation, local bug problems, inconvenient weather, a slight misalignment of the etheric double, basic bad luck, sever bad luck, nightmares, relationship problems, marital problems, domestic difficulties, and a steady health drop. All these things can be brought about by the slightly-better-than-average magician, and as such can be put to malevolent ends by the sorcerer. In the case of the more powerful, learned sorcerers, such effects may appear as: Insomnia brought about by night-fright, severe nightmares, noticeable drop in health at a constant rate, devastating lack of energy(mental, emotional and physical), nausea, self-entropy, a mental breakdown, nervous dystrophy, anxiety attacks, heart attacks, poltergeist activity, fires with no apparent cause, nearly any type of disease you can fathom, and in extreme cases, even death. Fortunately the sorcerers that can produce these effects are few, and even so, they can all be done away with if the problem is identified before any permanent damage is done, and the victim can be cured in about two weeks' treatment from a magician in conjunction with the proper medical treatment. As for the lesser effects, and in turn the most common,

they are all easily dispelled in less than a week if the magician knows how, or will dissolve on their own in under a month at the most.

Magical warfare in comparison to magical assault-

In order for a magical assault to escalate into magical warfare, a full defensive course must not only be taken, but then an answering attack from the defensive part must be launched. At this point, both participants have etherically agreed to and partaken of magical warfare in its entirety. The distinction lays within the retaliation. For if no retaliation is presented by the defensive host, then all that has taken place is an attack. This can be seen in terms of the past terrorist attack on 9/11. Had the U.S.A not retaliated to the attack, but instead simply increased defense and then erased the effects of that attack, no warfare could have possibly taken place. If no warfare had taken place, then all that would have happened was a terrorist attack, not an act of war. However, the U.S.A decided to retaliate offensively from their defensive position, launching a retaliation that was the bombing of Afghanistan. This then led to a full war on terrorism, in which both parties are taking place in a volley of attacks.

This in mind, the magician comes to a two-way street, in which he can decide humbly to just defend against the threat, banish the attack's results, and go on living, or he can chose to retaliate. Those who retaliate are in turn generally of one of these two classes of people: those with a lack of real discipline, or those with a sense of justice. The first of these two is simply the person who angrily replies to the attack not because he has anyone but himself in mind, but simply because he's been bothered. The latter of those two types is the person who does not retaliate for his own good, but instead because he sees himself as the instrument with which the universe will return the sorcerer's karma. By destroying the sorcerer, he can possibly save other future would-be victims from his malice. This sense of justice is also found within the martial arts as the justification of physical retaliation, in which the martial artist becomes a vessel of the assailant's karma returning back to him, keeping the martial artist in turn devoid of any bad karma.

Now there are those in magic, as there are in martial arts, who claim that to be a pacifist one must accept all that comes to him, whether deemed good or evil. My friends, let me introduce a new way of pacifism to you:

To be so potentially deadly that would-be aggressors would rather not disturb the harmonious existence of the pacifist, and feel the resulting wrath of that action.

To better understand this principle, let us make an example of the follower of the Second Way to Pacifism, as we shall call it, and the follower of the First Way to Pacifism. Place a peace-loving hippy on a corner of a bad street(first way), and let him stay there. On a different corner of the same bad street, place a strong, imposing individual with a gun in his hand. Who do you think will be seen as the more likely victim of a mugging? No doubt any ruffian with an IQ of above 10 would attack the defenseless hippy, knowing that no hurt would find its way to himself as a result. For that ruffian will surely have

figured out that any attempt to disturb the man with the gun may result in his own death. In this sense, because it was the hippy's "peace loving" defenselessness that invited the attack, he is as much the source of the disruption of peace as the assailant. On the other hand, the man with the gun did not start an attack, nor did he invite one by his own weakness. Therefor it was the follower of the Second Way to Pacifism, the man with the gun, who actually kept the peace, and therein fulfilled the true principles of pacifism.

It is my personal philosophy as a martial artist and a magician that the student of the Arts must be much like that man with the gun. He has it, but does not go about using it for no reason, and in turn can apply it to sustain peace for himself and those attached to him. I believe that the magician must make himself a ferocious force of nature, a viper ready to strike when needed, with a deadly poison. The magician must be every bit as ferocious in power and attack as the sorcerer.

With that last statement, it should be easy for the aspirant to conclude that to be a complete magician, one must be versed in both the "white" and "black" arts to some extent. It is hard to attack someone if all you know how to do is erect a shield, and therefor impossible to engage in warfare.

Why no Defense Exercises?

I do not plan on releasing any methods of magical defense in this paper. Why? Quite simply because there are so many diverse ways of defense, and because many types of attacks must be handled differently. On top of that, thanks to the diverse amount of magicians who all think their way is THE way, there would be countless rants as to "why is this needed?" and "this seems like a big waste of time!" Maybe even a simple "but I'm still a teenager and live with my mom and dad, and they won't let me do that!" Though I am not big on ritual myself, and prefer instead to learn ritual and gradually strip it down to its finer forms, even a simple chant is to ritualistic to most people. There are some who think too scientifically, some who think too cynically, some who accept everything as absolute truth, and some who don't like to hear anything that doesn't agree with their own outlooks on how magic should be performed. So, in order to avoid countless comments and pointless ramblings, I will not provide here any exercises for magical defense, as it would be impossible for me to do so without some bothersome person making a complaint. If you truly wish to find ways to defend yourself, there are plenty of resources out there, particularly Dion Fortune's Psychic Self Defense book. For those who are open-minded enough and willing to listen to a discourse about techniques that have worked for me in the past, I plan to hold a class concerning methods of magical warfare, as well as touching on aspects of psychic battling, over this summer(summer of '04), in which I will discuss both methods of attack and defense. When done, the lesson will be posted in the Article section of The Veritas Academy.

My blessings upon you all in your path. May light shine where there is shadow, and show you the wonders the darkness hid from you. Take care.

Do not say "it is dead," for in doing so you condemn it to death,
Do not say "it is alive," for in doing so you give it life.
What you condemn to death, do not do so unless you are prepared to bring it to that
end,
What you bring to life, do not do so unless you are prepared to support it.
What you can deliver death unto is that which you claim mastery over,
And what you give life unto is that which you claim mastery of.
Who is the magician to make himself master, when he in fact has a master?
Therefor do not try to obtain mastery of others through life and death,
But instead seek to obtain mastery of yourself through life and death.
The power of the enlightened lays within the soul's crucifixion and rebirth,
So do not seek power that is not yours.
The ambitious mind can not understand this.

-Prophecy

Logged

<http://www.thedivinescience.org>

August 18, 2004, 09:23:33 PMReply #1

Silversoul

Settling In

Offline

*

Greenhorn

22

Karma:

0

Personal Text

Greenhorn

View Profile

Concerning Magical Warfare

As usual, nice article, Prophecy. Just thought this article needed at least one reply. Have
to admit, your knowledge and understanding really is inspirational.

Logged

October 14, 2004, 07:36:05 AMReply #2

Koujiryuu

Teacher Emeritus

Posts By Osmosis

Offline

Scholar-Warrior

1340

Karma:

101

Personal Text

内功。導引

[View Profile](#)

Concerning Magical Warfare

Excellent overview of magical warfare. Helpful.

Logged

My Articles

Gone from Veritas forever. Blame the staff.

December 08, 2004, 07:48:30 AMReply #3

Zou X Yokishimbo

New Member

Offline

*

Greenhorn

4

Karma:

0

Personal Text

Greenhorn

[View Profile](#)

Concerning Magical Warfare

Prophecy, you are very well versed in all aspects that I can see

Logged

In light there is shadow. In life there is death, and as such only through death can we obtain life

July 14, 2005, 01:23:50 PMReply #4

Sekhmet

Posts By Osmosis

Offline

Greenhorn

661

Karma:

1

Personal Text

Warrior...Not Princess... Klutz...

[View Profile](#)

Re: Concerning Magical Warfare

I actually had a roommate like the employer of Dion Fortune. I've heard of her books. I actually need a mentor on this stuff, if you could perhaps email me, I can tell you more

about my experience.

Only I understand what it is like to live with someone like the employee of Ms. Fortune.

Thanks.

« Last Edit: July 29, 2007, 04:14:09 PM by Sekhmet »

Logged

Boo-ya!

November 10, 2005, 06:20:03 PMReply #5

psychicT0201

Veritas Furniture

Offline

339

Karma:

0

Personal Text

Veritas_Hobo - Master of Hobokinesis

[View Profile](#)

Re: Concerning Magical Warfare

Nice article Pro, Although you said "Short", That was not short, But it did hold my attention.

Truely an accomplishment ;)

~Veritas_Hobo ^_^

Logged

November 18, 2005, 11:36:11 AMReply #6

SolidVenture

New Member

Offline

*

6

Karma:

0

[View Profile](#)

Re: Concerning Magical Warfare

This is a great article. Thanx for the info. :biggrin:

Logged

"The early bird gets the worm, but the second mouse gets the cheese"

June 20, 2007, 11:51:00 AMReply #7

Shadow_Dragon

Veritas Moderator
Posts By Osmosis

Offline

Discoverer of Imaginary Cult
684

Karma:

14

Personal Text

Qing Jing Wei Tian Xia Zheng

[View Profile](#)

Re: Concerning Magical Warfare

I really like this article. As always, you have amazing knowledge, and ypu have helped me learn a lot through them alone.

I only wish I could find the chat on Magical defense. Was it posted?

Logged

Be extremely subtle, even to the point of formlessness. Be extremely mysterious, even to the point of soundlessness. Thereby you can be the director of the opponent's fate.

-Sun Tzu

When the Mind is clear and still, all things under Heaven fall into place. -Lao Tzu

Drink your cup alone, though it taste of blood and tears, and praise God for the gift of taste. -Almustafa

July 29, 2007, 01:05:06 PMReply #8

Wushi

[A Familiar Feature](#)

Offline

214

Karma:

3

Personal Text

Om Namah Shivaya

[View Profile](#)

Re: Concerning Magical Warfare

I guess the lessons will be at evenings US time, but I'm really looking forward to the chatlog.

Thanks again

Logged

Konx Om Pax
September 01, 2014, 08:19:45 AMReply #9
Akenu
Posts By Osmosis

Offline

3370

Karma:

-40

Personal Text

यम या रा आना

[View Profile Akenu's Initiation](#)

Re: Concerning Magical Warfare
Concerning Magical Warfare

This is a short paper concerning the concept of magical warfare, including what it is, what it can do, its working dynamics, and examples of magical attacks. All thoughts therein are mine, and I do not force my views on conduct or the classification of casts on the readers, though I use definitions that have held up for over 2000 years. Read this paper, and accept or decline my views as you will.

Introduction-The Magician and the Sorcerer

You may notice that I make a general distinction here as to the magician and the sorcerer. This is because I do not go by today's definition of the sorcerer, but instead the older Hebrew definition, in conjunction with the hermetic viewpoint of the White Lodge concerning the Left Hand Path. Throughout this paper, when I say sorcerer, I am referring to one who has embraced the left hand approach to magic. This does not imply that the individual is a Satanist, or even a follower of the Yessidic sect, but instead one that delights in the corruption and destruction of his/her fellow creations, or even simply one who has quite "evil" outlooks upon the ways of the world. Let us take a look at

Crowley's distinction:

Akenu's commentary:

So you want to use French word for LHP, I am ok with that, but what did you just say about Yessidi???

"When the Neophyte enters upon the Path of Evil, there confronteth him the angel Samael. In vain he saith that he is come between The Pillars and seeketh the Hidden Knowledge in the name of Adonai; the angel answers him "I am the Prince of Darkness and of Evil. The wicked and rebellious man gazeth upon the face of nature, and findeth therein naught but terror and obscurity; unto him it is but the darkness of the darkness, and he is but as a drunken man groping in the dark. Return, for thou canst not pass by!"

The sorcerer is one who has done so, be it a subconscious declaration to the universe,

or in the case of the more powerful sorcerer, an actual confrontation with Samael between the Pillars of the Temple, BOAZ and JAKIN. It is one who has turned from the light in favor of the darkness, though not quite accustomed to the darkness, and therefore still able to look upon the light when one shines it. Yet the most powerful of sorcerers, such as Crowley himself was(having killed two people with his magic on record),

Akenu's commentary:

Actually the first guy was shot with a revolver, Crowley then used Magick to become "invisible" and flee.

Second case was his doctor who died of a heart attack shortly after Crowley when Crowley supposedly cursed him.

is one who has turned to the angel Samael and yelled aloud "Step aside, angel!" and broken through the seals past the Unity of the Duad. Such sorcerers as these are rare and few, though when they surface they rise with the Red Tide out of the Astral Abyss wielding a black sword of power and a black book of secrets. Crowley was indeed such a person, having almost been able to bind Lucifer himself with no help from any angelic forces, and in fact having set out to The Pyramids with the intent of doing such a thing. Study Crowley, The Beast 666, if you wish to see a good example of a relatively modern sorcerer of the highest caliber.

Akenu's commentary:

Crowley wasn't sorcerer (not even according to OP's definition, he was avoiding LHP like a plague and his statement "to find a real will" means a real Will for the great work.

That being said about the sorcerer, let us also make a distinction of the magician. Once again, I do not go by the modern, mundane definition of "magician," which does simply suggest someone who can wrought magical feats. For such people I simply refer to as Occultists. My definition of the magician rings true to its linguistic roots, in which "magician" is derived from the Latin word "Magus,"

Akenu's commentary:

Or Iranian magos, meaning a priest, that was long before the latin version, but ok...

which applies to one who is versed in "magia," or the Wise Arts. This I in turn derive from the Persian order of the Magi, from which all trained magia priests came, and eventually served as the Qabalistic leaders and High Priests of the Jewish Sect, having wrought their knowledge from the confines of Ur.

Akenu's commentary:

No. Akkadians and Iranians do not really match, but there might be some indirect influences, mainly because of Summer and Mesopotamia.

However, this does not mean that I restrict the term Magician only to those who are students of the Hermetic arts. It simply means I look upon the term magician as one applying to a magician of a somewhat “holy” disposition, and ultimately one who seeks the Divine Doctrine, by whatever means of spiritual advancement used. As such I have made a clear distinction between the sorcerer, the occultist, and the magician. Also bear in mind, however, that I am not suggesting an Occultist, or literally, a “Keeper of Secrets,” can not become as powerful as a sorcerer or a magician, nor that a sorcerer can not become as powerful as a magician or occultist. Occultist is simply a general term I apply to any student of the Arts unless they have a solid foothold in either the dark or the light.

Akenu's commentary:

Speaking about dark and light is like fully ignoring what hermeticism teaches, btw.

All can obtain a powerful virtue in the arts through their individual paths, be they from The Left Hand path, The Right Hand path, or a neutral road in between. The powers of magic are indeed open to all who pursue it, though those powers come in different forms. However, I have seen that in the end, most followers of the art of magic can be put into either the Right Hand Path, or the Left Hand Path. It is difficult to stay neutral your entire magic journey. Regardless of all this, I will for the sake of simplicity refer to any student of magic as a magician in this paper, unless it be in reference to a sorcerer, for simplicity's sake.

In my time I have found that typically if one is assaulted maliciously by a force which has been identified as being caused by an incarnate entity, such as the follower of magic or the psychic, the person is a follower of The Left Hand Path. Why? Because in most other codes of ethics there is a “Do not strike unless stricken upon” attitude, and so if you are attacked it is usually because someone simply felt like making another's life miserable.

Akenu's commentary:

That somehow omits the idea of the evil eye.

What magical warfare is-

There is a fine division in the class of magical warfare. This division exists within the severity of the assaults and the magnitude of the defense. We shall call these two types, for the sake of this paper, lesser and greater magical warfare.

Concerning lesser warfare, you shall no doubt recognize its characteristics. It is the manipulation of energies for the sake of causing a very general disturbance to the magician directly, usually within his aura and direct energy system, often not powerful enough to extend even to the etheral double.

Akenu's commentary:

In other words to extend to the non-existent quasi doppelganger. Thank you for introducing yet another pseudo definition that people will waste their times with googling.

This is generally viewed more as psychic sparring than magical warfare, however, there is a distinction between the two that exists within the division of approaches, which many students of even psionics may not know. The proper definition of a psychic attack is one in which the victim's senses are on some level appealed to, and a psychological door is opened by such a synergy that allows outside energies to freely move into and about the confines of the subliminal mind. From there, the intent of the released energies merge with the internal body of the victim, causing a severe mental effect. However, we could see this as greater psychic warfare, and what most psionics do, such as projecting energy constructs and picking apart shields, is simply lesser psychic warfare.

Akenu's commentary:

I am really sorry to nitpick again, but subliminal mind and internal body are two things that shouldn't be here. One's vital force is infused with an intent of the attacker would be enough.

Lesser magical warfare is much the same. "Sparring partners," as it were, create a link to one another and go about "pinging" in various stages to produce a somewhat noticeable effect to the opponent. This effect is usually limited to a simple pressure in a part of the body caused by a disruption in the corresponding auric area, and occasionally, a small head or stomach ache. This is closer to lesser psychic warfare than it is to magical.

Akenu's commentary:

I am somehow missing the definition of the difference between the psychic and magical here.

What happens on the magical level, is that the student may use a chant, sigil, symbol, gesture, etc, to produce more effectively the same effect, and narrow down the attack radius if needed. For example, a beginning magician can produce a ping effect to a specific layer of the aura by means of using a series of mind-focusing chants to induce a state of gnosis not usually within the reach of the typical psychic(that is, not readily accepted by them for use). This being said, lesser magical warfare is more a perversion fit for the use of today's youth to create a sense of competition than it truly is warfare. For indeed the significant magical figures of the past did not amuse themselves with such entertainment, having a better understanding of the powerful energies they were using.

Akenu's commentary:

Actually LHP is more fit for the use of youth nowadays (especially if you ever visited any

black magic forum). Headaches, stomachaches and light heart issues are usually used as a threat and it's not something a youngster could do.

Greater magical warfare is the traditional application of magical energies to some sort of offensive/malevolent ends, expanding past the direct vessel of the victim into his/her etheric double, then emanating by means of connected energy currents into the spiral of his/her ultimate environment. Allow me to break that down for the less learned: Magical warfare is not used by the occultists simply for amusing each other with a little "sparring." It is the projection of the magical forces with the intent of causing some type of discord. As such, anyone who has ever asked me to "attack" them will know that I have often refused, and I do so out of acknowledgment that these forces are not to be played with. Now once the attack has been launched, it does not simply manifest itself on some basic auric level, but by means of the body's energy systems expands into the etheric double.

Akenu's commentary:

It's pity that the first part of this article was given to explain the difference between a magician and a sorcerer just to advocate why these words were used this way, yet etheric double was left for the imagination of the reader.

Once the attack's energy has reached the etheric double of the victim, it can from there use all energy currents connected therein to travel into the victim's environment.

Akenu's commentary:

If the victim is shielded then this wouldn't work as there would be no "middle man" so to say. Third party issues are usually used when the target is well protected himself or when you have no good morals to do things normally.

The effect of this is things such as bad luck up to physical attacks through the medium of some type of animal. Here we can also clarify what is meant by bad luck. In magical warfare, bad luck is not simply "man, I didn't wake up to the alarm this morning." Bad luck is spilling coffee on your business suit, then walking outside once cleaned up and tripping on a crack in the sidewalk into a puddle of mud. Finally, when you arrive at your work, your boss calls you into his office to fire you. Granted that kind of bad luck is better than the type that makes you trip into oncoming traffic.

The Effects of Magical Assault-

There are many ways to wreak havoc on a victim through magical means, and many types of havoc brought about therein. In greater magical warfare one may see anything from a basic bad luck streak up to total destruction of a social life, a severe drop in health, mental breakdowns and/or insomnia brought about by fierce nightmares.

Akenu's commentary:

Yes, because pis*ing off a person capable of this is something you manage to do every day...

Do not think, however, that the effects of magical warfare only extend to an immediate physio/psychological environment. I myself have sat outside for hours fending off magically sent hail and thunderstorms.

Akenu's commentary:

Doesn't sound like an actual attack, more like a wishful thinking

Once I even had to take up defense and fend off a series of tornadoes forming over my house, as directed by a follower of The Left Hand Path whom I had recently met, and did not leave so great an impression upon.

Akenu's commentary:

Yes, totally a wishful thinking.

To understand the possible severity of occult attack, I believe that lending an example of something that happened to Dion Fortune may help shed some light. The experience that led Dion Fortune on to become a rather prominent magical figure in the mid 20th century was an occult attack, the effects of which were induced by what seems to have been suggestive telepathy and undermining hypnosis, combined by the attacker's will and magical means at her disposal.

Akenu's commentary:

It wasn't a telepathy, it was a suggestive litany and Dion Fortune was a very hysteric person, so to say.

Before Dion had any knowledge of the occult she worked in a simple law firm. Over her time as an employee, she began to notice a peculiar ability with which she could exploit her fellow legal workers. Confrontations with this woman often left her employees feeling drained and beat, as if they had been working all day. Eventually, after becoming sick of how her employer treated people, Dion resolved to quit. She literally went home and packed all of her bags, at the end of which one of her fellow co-workers stepped into her apartment. The girl looked at Dion and said that if she was leaving, it would be best to tell the Employer so face to face.

Dion, being young and full of zeal, marched proudly down to her employer's house, knocked on the door, and came in to confront the woman, ignorant of the true forces at work against her. When she came into the house, her employer looked at her and said "Very well, if you want to go, you shall, but before you go you have to admit that you are incompetent and have no self-confidence. Suddenly being struck with fear beyond measure, Dion somehow managed to muster up the gall to reply that she was not incompetent, and was in fact only the product of her employer's own council. This naturally made matters a little worse, and her employer looked at her and said "You are incompetent and you know it. You have no self-confidence, and you've got to admit it." Then commenced a most extraordinary litany, in which the employer fixed Dion in her gaze, and repeated that sentence over and over, thus beginning three things: telepathic suggestion, hypnotic suggestion, and vampirism.

Akenu's commentary:

As I said, no telepathic suggestion and regarding the vampirism thing... not really either.

Dion recalls that with every sentence she felt more and more disoriented, struggling for a hold on the world as giant black walls closed in about her. She knew that if she admitted she was incompetent, the damage would be everlasting. Though it only seemed like 15 minutes, four hours had passed before her employer ceased her litany and said "You are now free to go." As Dion turned to walk out the door, she noticed it did not feel like her foot was landing where it did, an effect produced by disrupting the etheric double in proportion to the physical self. She called a friend from just outside her employer's house, and got a ride home.

Once home she went to her bed and fell asleep for two days. When she finally awoke again, she felt horrible, shaking violently, sweating, and distraught because of her horrible nightmares. She layed in her bed for weeks like this, occasionally calling up the will to stumble into the kitchen and fix herself some food. Eventually her land-lord noticed something was wrong, and after an inspection with a doctor(which did not help), had her family come and pick her up, relocating her to a house in the country. Once there, she continued in her shaken state for another year, laying in bed all day ever day, sweating and shivering, screaming out in the night. After about a year she became stable enough to walk, but still had night fright and little energy. A simple walk up the stairs was enough to wind her. This incredible lack of energy and failing of health(as she became prone to illness very easily at this point) continued on for another two years, despite medical treatment. Finally a more distant relative of the family was informed of the situation, and brought it to the attention of a personal friend whom was very much skilled in the occult arts. After an introduction between the family and him, the occultist made a quick diagnosis of Dion's problems based on her story, and began treatment on a metaphysical level. Within two weeks Dion began getting her energy back, and at the end of two months felt as good as new. Upon inquiring into what had been done, Dion was introduced to the concept of psychism and the occult arts. From that point on she was a fervent student of the arts, attending several occult colleges and eventually winding up as a part of the Great White Lodge of Masters.

I have here shared an account of Dion's experience because I believe it to be a great example of the possible effects that can be brought about on a victim through magical means.

Akenu's commentary:

It's a good example what a strong suggestion can do to a suggestible hysteric person.

However, it will do you well to know that these days, thanks to that bastardizing "New Age Movement," most "sorcerers" you will run into are naught but children who play with matches, the term child here not just applying to age.

Akenu's commentary:

I have to agree here.

It is rare that you will manage to draw the malevolent attention of a magician actually well versed in the more powerful dark arts, be they modern or traditional. Far more likely is it that you will upset some distraught teenager in the midst of puberty who will, in

some emotional rage, light a few candles, burn a picture or two, and sing some rhyming curse. Because of a blatant lack of knowledge and understanding, the worst you may get is some itchy skin, and in my experience, curses sent by such insolent fools are easily dispelled with the wave of a hand by the learned occultist.

Akenu's commentary:

Their "curses" do not really work but no one has the heart to tell them as they are too adorable.

Keep in mind, however, that if the emotion, intent and focus is all strong enough, even that candle-lighting, herb-making wiccan may be able to produce a surprisingly powerful hex.

Akenu's commentary:

And I don't agree here, as far as I have seen, none of them was able to even fix their dying relationships or save their houses from being burned out.

All this having been said, I will here go about to lay down a basic list of the most common effects, those being: Head ache, stomach ache, internal aches, eye irritation, skin irritation, local bug problems, inconvenient weather, a slight misalignment of the etheric double, basic bad luck, sever bad luck, nightmares, relationship problems, marital problems, domestic difficulties, and a steady health drop. All these things can be brought about by the slightly-better-than-average magician, and as such can be put to malevolent ends by the sorcerer.

Akenu's commentary:

Or by simply the weather, or bugs epidemy or flu epidemy... Never forget to check for mundane explanations first.

In the case of the more powerful, learned sorcerers, such effects may appear as: Insomnia brought about by night-fright, severe nightmares, noticeable drop in health at a constant rate, devastating lack of energy(mental, emotional and physical), nausea, self-entropy, a mental breakdown, nervous dystrophy, anxiety attacks, heart attacks, poltergeist activity, fires with no apparent cause, nearly any type of disease you can fathom, and in extreme cases, even death.

Akenu's commentary:

Or insomnia and nightmares brought by staying late at night watching horror movies, mundane explanations first, occult monstrosity later. Also that nearly any type of disease doesn't apply, only psychosomatic based diseases really (including some forms of cancer). Regarding death: There is almost no chance you would pi*s off a skilled Saturnian Magician, so you don't have to be scared of that one, really, most people threatening with death curses are teenagers mentioned earlier.

Fortunately the sorcerers that can produce these effects are few, and even so, they can all be done away with if the problem is identified before any permanent damage is done, and the victim can be cured in about two weeks' treatment from a magician in conjunction with the proper medical treatment. As for the lesser effects, and in turn the most common, they are all easily dispelled in less than a week if the magician knows

how, or will dissolve on their own in under a month at the most.

Akenu's commentary:

What a coincidence... Getting rid of a common cold? 3 days, getting rid of flu? 1 week at most, getting rid of horror nightmares? One month of getting used to OR stopping watching horror movies.

But really, Prophecy here basically said that if you have a flu by magickal attack, by doing proper stuff you can heal it in 1 week, what are the chances?

Magical warfare in comparison to magical assault-

In order for a magical assault to escalate into magical warfare, a full defensive course must not only be taken, but then an answering attack from the defensive part must be launched. At this point, both participants have etherically agreed to and partaken of magical warfare in its entirety.

Akenu's commentary:

Or one of them is suffering an analytical overlay.

The distinction lays within the retaliation. For if no retaliation is presented by the defensive host, then all that has taken place is an attack. This can be seen in terms of the past terrorist attack on 9/11. Had the U.S.A not retaliated to the attack, but instead simply increased defense and then erased the effects of that attack, no warfare could have possibly taken place.

Akenu's commentary:

Yes, Israel is trying to do the same as advised here, yet with no fruits...

If no warfare had taken place, then all that would have happened was a terrorist attack, not an act of war. However, the U.S.A decided to retaliate offensively from their defensive position, launching a retaliation that was the bombing of Afghanistan. This then led to a full war on terrorism, in which both parties are taking place in a volley of attacks.

Akenu's commentary:

Because else, you know, only would be taking place in a volley of attacks and the other one would be, well, taking place in a volley of being attacked.

This in mind, the magician comes to a two-way street, in which he can decide humbly to just defend against the threat, banish the attack's results, and go on living, or he can chose to retaliate. Those who retaliate are in turn generally of one of these two classes of people: those with a lack of real discipline, or those with a sense of justice.

Akenu's commentary:

Does this even make sense? Please comment down below...

The first of these two is simply the person who angrily replies to the attack not because he has anyone but himself in mind, but simply because he's been bothered. The latter of those two types is the person who does not retaliate for his own good, but instead because he sees himself as the instrument with which the universe will return the

sorcerer's karma.

Akenu's commentary:

Notice: If you see yourself as an instrument of god's justice, make sure to seek professional help before YOU hurt someone.

By destroying the sorcerer, he can possibly save other future would-be victims from his malice. This sense of justice is also found within the martial arts as the justification of physical retaliation, in which the martial artist becomes a vessel of the assailant's karma returning back to him, keeping the martial artist in turn devoid of any bad karma.

Akenu's commentary:

So if someone attacks first you can screw him up and be free of "karma". Or you can just screw someone up and justify it later. Same effect.

Now there are those in magic, as there are in martial arts, who claim that to be a pacifist one must accept all that comes to him, whether deemed good or evil. My friends, let me introduce a new way of pacifism to you:

To be so potentially deadly that would-be aggressors would rather not disturb the harmonious existence of the pacifist, and feel the resulting wrath of that action.

To better understand this principle, let us make an example of the follower of the Second Way to Pacifism, as we shall call it, and the follower of the First Way to Pacifism. Place a peace-loving hippy on a corner of a bad street (first way), and let him stay there. On a different corner of the same bad street, place a strong, imposing individual with a gun in his hand. Who do you think will be seen as the more likely victim of a mugging? No doubt any ruffian with an IQ of above 10 would attack the defenseless hippy, knowing that no hurt would find its way to himself as a result. For that ruffian will surely have figured out that any attempt to disturb the man with the gun may result in his own death. In this sense, because it was the hippy's "peace loving" defenselessness that invited the attack, he is as much the source of the disruption of peace as the assailant. On the other hand, the man with the gun did not start an attack, nor did he invite one by his own weakness. Therefore it was the follower of the Second Way to Pacifism, the man with the gun, who actually kept the peace, and therein fulfilled the true principles of pacifism.

Akenu's commentary:

So, don't look like a victim and you will less likely be a victim, ok, that makes a sense.

It is my personal philosophy as a martial artist and a magician that the student of the Arts must be much like that man with the gun. He has it, but does not go about using it for no reason, and in turn can apply it to sustain peace for himself and those attached to him. I believe that the magician must make himself a ferocious force of nature, a viper ready to strike when needed, with a deadly poison. The magician must be every bit as ferocious in power and attack as the sorcerer.

Akenu's commentary:

Probably because it's very zen of a divinity seeking individual to be as deadly as a viper

(so not so much).

With that last statement, it should be easy for the aspirant to conclude that to be a complete magician, one must be versed in both the “white” and “black” arts to some extent. It is hard to attack someone if all you know how to do is erect a shield, and therefor impossible to engage in warfare.

Akenu's commentary:

I do agree here, balance in the practice must be kept.

Why no Defense Exercises?

I do not plan on releasing any methods of magical defense in this paper. Why? Quite simply because there are so many diverse ways of defense, and because many types of attacks must be handled differently.

Akenu's commentary:

So, it's good to achieve the balance in one's practice but do you want to train it? Screw you, I am not telling.

On top of that, thanks to the diverse amount of magicians who all think their way is THE way, there would be countless rants as to “why is this needed?” and “this seems like a big waste of time!” Maybe even a simple “but I’m still a teenager and live with my mom and dad, and they won’t let me do that!” Though I am not big on ritual myself, and prefer instead to learn ritual and gradually strip it down to its finer forms,

Akenu's commentary:

Attention: eclecticism detected.

even a simple chant is to ritualistic to most people. There are some who think too scientifically, some who think too cynically, some who accept everything as absolute truth, and some who don’t like to hear anything that doesn’t agree with their own outlooks on how magic should be performed. So, in order to avoid countless comments and pointless ramblings, I will not provide here any exercises for magical defense, as it would be impossible for me to do so without some bothersome person making a complaint. If you truly wish to find ways to defend yourself, there are plenty of resources out there, particularly Dion Fortune’s Psychic Self Defense book. For those who are open-minded enough and willing to listen to a discourse about techniques that have worked for me in the past, I plan to hold a class concerning methods of magical warfare, as well as touching on aspects of psychic battling, over this summer(summer of ‘04), in which I will discuss both methods of attack and defense. When done, the lesson will be posted in the Article section of The Veritas Academy.

Akenu's commentary:

So, be ready for the next commentary there as it will be more fruitful than this commentary, but it had to be done...

My blessings upon you all in your path. May light shine where there is shadow, and

show you the wonders the darkness hid from you. Take care.

Do not say "it is dead," for in doing so you condemn it to death,
Do not say "it is alive," for in doing so you give it life.
What you condemn to death, do not do so unless you are prepared to bring it to that
end,
What you bring to life, do not do so unless you are prepared to support it.
What you can deliver death unto is that which you claim mastery over,
And what you give life unto is that which you claim mastery of.
Who is the magician to make himself master, when he in fact has a master?
Therefor do not try to obtain mastery of others through life and death,
But instead seek to obtain mastery of yourself through life and death.
The power of the enlightened lays within the soul's crucifixion and rebirth,
So do not seek power that is not yours.
The ambitious mind can not understand this.

-Prophecy

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Hepaby!

<http://akenu.blogspot.com>

- Magickal Curriculum

September 01, 2014, 09:03:39 AMReply #10

Merlin

A Familiar Feature

Offline

119

Karma:

10

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Re: Concerning Magical Warfare

Akenu, this article was written ten years ago. If you have a problem with it, the fault lies more with the person who stickied it than with Prophecy as he currently may be.

Logged

"Life is not about finding yourself. Life is about creating yourself" -George Bernard Shaw

September 01, 2014, 09:40:48 AMReply #11

Ekstatikos

Veritas Furniture

Offline

411

Karma:

20

Personal Text

"It was ME! I was the turkey all along...!"

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Re: Concerning Magical Warfare

The way you've been going on about it I was hoping for a much more scathing critique Akenu, I am rather disappointed to be honest. I hope you felt it was worth the time and energy to critique decade-old work from Prophecy in such a lukewarm manner.

Logged

~ Io Daimon Eriounes Theon ~

"Success is thy proof: argue not; convert not; talk not over much!" ~ Aleister Crowley, Liber AL vel Legis

To Know, To Dare, To Will, To Be Silent, and To Liberate

September 01, 2014, 09:57:40 AMReply #12

Akenu

[Posts By Osmosis](#)

Offline

3370

Karma:

-40

Personal Text

यम या रा आना

[View Profile Akenu's Initiation](#)

Re: Concerning Magical Warfare

Don't worry, I had originally in mind other part of this article, but when I already got into this, I chose to do it anyway.

And yes, Ekstatikos, it is worth to write commentaries to decade old articles as no one else will do it.

Logged

Hepaby!

<http://akenu.blogspot.com>

- Magickal Curriculum

November 21, 2015, 10:32:02 AMReply #13

Magari

[Settling In](#)

Offline

*

31

Karma:

3

Personal Text

The Only Constant is Change

[View Profile Modo Magi](#)

Re: Concerning Magical Warfare

"Hokey religions and ancient weapons are no match for a good blaster at your side"

Your image/aura does the rest

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1237

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80

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Metaphysical Defense

Metaphysical Defense

No doubt, some of you readers have already judged this title, asking to yourself “why has he named this thing metaphysical defense, and not magical defense?” The answer is quite simple: I have written this article that it may be used by all followers of the three respective paths which together create the concepts around which the Online Energy Community revolves: Magic, Psionics, and Chi. Therefore, to call this article magical defense would do an injustice to the psychics who could benefit from it, just as calling this article “Chi defense exercises” would not only do an injustice to the methodologies of the magician and psychic together, but also be incredibly misleading as to the content. Herein exists not simply psychic methods, not simply magic methods, nor simply eastern methods, of defense against energies and entities, but a sum collection and rationalization of the three collectively. So which one title encompasses all three of those without doing an injustice or misleading? Metaphysics, as it is the field within

which all three naturally find themselves. So it is that I here provide you the essay “Metaphysical Defense.” Furthermore, let it be known that this article applies only to those other things which respectively are called metaphysical in nature. As such, there is no method I provide herein that can save you from a being shot, getting into a fight, etc, as they are all physical in nature.

Let us then examine the subjects at hand, which I shall in this article seek to identify, discuss, explain, and/or provide methods of operation for (all of which I have myself used in numerous occasions):

What we are defending, and who we are defending it from
Why there is a need to defend ourselves
The dynamics of invasive energies as a whole
The differences and dynamics of attacks by entities and humans
Natural Causes of Problems
How attacks may manifest, and different ways you may in turn be attacked
How to properly identify an attacker
Measures which can be taken to prevent ethereal attacks
Methods of Defense
The Shield of Religion and Faith

I.) What we are defending, and who we are defending it from.

The question should have been considered within the reader upon the presentation of simply the title of this article, “What am I suppose to be defending, and from who?” First we shall examine the former.

What we are defending consists of our wellbeing, our property, and the wellbeing and/or property of those for whom we are concerned, or feel inclined to help upon invasion of the aforementioned when done to them. Now, our well being exists on more than one level, as anyone should know, for health is now defined as the sum wellbeing of the physical, social, emotional, and intellectual self. If any of these four aspects which psychologists and physiologists believe comprise our total health are lacking in completeness, then one can not be considered healthy (or so they tell us). Now, as is natural to any species, when its wellbeing is threatened, the creature will go to the required lengths to remove the threat, so as to ensure its own survival, even if it means the destruction of another variable (i.e, another creature). Therefore, we should (by nature) seek to defend our social, physical, intellectual and emotional selves from any infringements therein. Conversely, if we are attacked, it will commonly be an attack against our health, consisting of any or all of the aforementioned, in any grouping chosen by the aggressor.

Now we examine this all in light of metaphysics: What we are defending is that which is attacked by metaphysical forces or means, which, when viewed inside the

physiological definition of health, may be our sanity, our actual physical condition, the stability and functioning of our emotions, and/or our social life and status therein. So, for example, it is common for a the victim of a metaphysical attack to suffer from disease, emotional insecurity, paranoia, and possibly even problems of varying degrees at home, work, or any other social function.

So it is that we see what things we may find ourselves wishing to defend, and conversely, what the most common targets are in the event of an attack. Now let us examine the last half of the question posed earlier, which concerns who we are defending ourselves from.

There are three common sources of what we consider a metaphysical attack, those three being entities, humans, and unwanted energies. Entities are often wrongly accused of many things which are in fact the results of actions by natural energies or human interaction. Of that, we shall discuss later in this article when we examine the differences and dynamics of attacks by entities and humans, in light of other information(to be provided) concerning the nature of invasive energies. Much more common of all the “attackers” are unwanted energies, which I am careful to call “unwanted,” as opposed to “hostile,” the reasons for which shall also be discussed shortly. Suffice it to recognize for now those three attackers, which we shall identify and discuss further later in this essay.

2.) Why there is a need to defend ourselves

Why does anything defend itself? A defense can only occur upon an assault, and by nature a creature will attempt to repel any force which is trying to cause its demise, as Darwin explains more fully in his “Origin of Species.” Conversely, we see that an existence will naturally attempt to remove anything within its designated orbit of progression as necessary for not just the betterment, but existence, of its own life. Now I am here careful not to say “within its natural orbit of progression,” as more than naught, a particular existence will decide for itself its path of progression. As an illustration, we may consider Hitler, who had decided his path was firstly the domination of Europe. However, in order for Europe to be conquered, all opposing forces, or objects in the way of his path, had to be removed. The process he then undertook was one naturally taken by any creature which believes it must arrive at a particular end-point, no matter what.

With the aforementioned still in mind, we go on to consider, in lay-man’s terms, why we should defend ourselves, that reason being simply that we have the right to protect our own health as it was defined previously. So now that we see why we defend ourselves, we must consider why we NEED to defend ourselves, in so far as metaphysics exists.

Obviously, the reason we need to defend ourselves is that we often find ourselves under attack, and defense is the natural response to such an action. However, it is not

with such things that we are concerned. Of more importance to us is the reason we are attacked at all. Why do spirits attack us? Why do magicians and psychics use their powers to harm? Why do some energies prove detrimental to the proper balances of our own wellbeing?

To answer the first question, “why do spirits attack,”: There may be several reasons a spirit one may attack, and the only real ways to discover why are to examine the situation in light of your own present circumstances (and how you arrived thereat), how it may be detrimental to the wellbeing, progression, or natural actions of the spirit(s) in question, and finally compare the aforementioned with an idea of the suspected psychology of spirits in general.

Spirits attack primarily for one of two reasons: First, that the individual in question has somehow presented himself in a way that prevents the spirit from carrying out its natural actions. In fear of the consequences if its actions are not carried out properly, the spirit will try to remove the opposing variable. To this, it is important to remember that by “remove the opposing variable,” I am not implying that the spirit will try to destroy you if it deems you as a variable which must be removed, but instead that it shall try to remove you from the current position you are in (be it physically, in life, in studies, in relationships, in your path of magic, etc). Anything set into motion shall come into conflict with anything which may halt its progression thereof, if only briefly.

Secondly, a spirit may attack you because you have taken up an allegiance against it. In this case, it is first required that the entity in question be complex enough to process its own thoughts, and therein exists not only as a matrix of actions and reactions, but instead as an actual intelligence woven together by a complexity of energies and thoughts. For example, most demons are relatively unintelligent, able to offer only certain responses to gestures its natural processes can identify. Why? Because they were created solely by the natural conjunctions of similar energies over time, which may or may not have included the weaving of thought patterns and progressions. However, in the case of what is called hermetically a devil, that is, a fallen angel, is often an extremely intelligent being, able to (to some varying degree) make its own decisions about certain courses of actions. Therein, a conversation with a lower elemental or demon is like speaking to a robot with only a small set of programmed reactions, whereas speaking to devils and angels can prove as productive as speaking to your philosophy teacher about the works of St. Augustine. Granted there are certain existent complexities as to the range of intelligence within such “high” entities, but that is not within the scope of this article.

I have here used the examples of angels and devils because that is commonly the case when attacked by an entity. If you have taken up your banner in opposition to the ruling of the Kingdoms of Heaven, then the individual kings therein shall try to eliminate you, as any kingdom tries to eliminate an opposing nation and all members thereof. Conversely, if you have sided with the angels and the Kingdoms of Heaven, the devils (with their demons under their command) shall go to every length to make your life

a living Hell. When extended to its logical end, one may even conclude that as a king may have a particularly powerful member of an opposing force assassinated, so an angel may attempt to destroy an occultist who has become particularly powerful amongst the ranks of the Kingdoms of Hell, and vice versa. The dynamics of astral politics are often less pleasant than the politics of this world, and the same schemes which exist here in respect to political difficulties often reflect existence in other worlds, in so far as politics are concerned. For such reasons, one may here of the difficulties of Satanic life, whereas one will also hear of priests meeting untimely ends. This has nothing to do with good or evil, as they are human. Only existence and opposition to that existence are universal. We that opposition is called is subjective to preference, and therein of little real concern.

It seems that I should also briefly cover another subject, which is that of attacks by entities which require energy to sustain themselves. Magic theory suggests that entities of a determined order can sustain themselves of the natural flows therein, so as not to be required to seek sustenance from humans. After all, we are not to assume that the energy of living things is within its entirety the sustaining force of all entities, and so we see that there must be pre-existent and individual methods of sustenance (for example, angels sustain themselves with the light that emanates from God, whereas fallen angels sustain themselves by the sins of men). However, not all entities belong to such a class, and therein are not naturally attached to specific energy currents the likes of which sustain them. When this happens, you have what is called a vampiric entity, which must feed on another being which can sustain its own energy, being unable to naturally acquire its own. Because humans are one such entity, and because such spirits as fit the aforementioned description often originated from the thoughts of humanity anyways, we become an ideal target for such vampiric spirits. However, this entities are actually not as common as they are believed to be, with lost human souls being the real “vampires” in most cases, or peculiar alignments in a given area being the cause of energy loss.

So we move on to the second question, which was “Why do magicians and psychics use their powers to harm?” The answer is, one again, relatively simple. It is the same reason that people feel compelled to fight, harm, and occasionally even kill their fellow humans. Some people are just that way, and feel it necessary to harm others in order to satisfy their own sick fetishes. When the wheat from the fields are harvested, they shall be found as but weeds, and tossed rightfully into the fire, where there will be much weeping and gnashing of teeth. I shall not explore the “psychology of the killer,” as it is itself far too broad, and not the concern of this article (being not metaphysical in nature, but instead covered by the common field of criminal psychology). Typically, however, one will find that even a human will behave in accordance to the general rules of action and reaction already conveyed earlier in this essay.

Now we move onto another aspect of human attack, which is the aspect of attacks from a human soul which has of itself no body. Essentially, I would be speaking of ghosts, specters, etc, which are identified as the “lost” souls of departed humans.

Ironically, they are usually not lost at all, being quite aware of both their dispositions and current locations, and therein acting accordingly to a plan devised after the realization of such. In this light, we examine why a wandering human soul may attack a living individual.

Commonly, a “ghost,” as we shall call these souls for the sake of simplicity and having a common terminology, will attack you for one(or more) of several reasons: First, that the individual in question was simply abusive and violent in life, and therein shall act accordingly in death. Second, that the individual in question may have a grudge against you which was strong enough to prevent it from ascending to a level of existence on which he could do you no harm, preferring to stay closer to the physical world until he deems his task complete. This is an example of realistic “unfinished business.” Third, that some strong spiritual and/or sub/conscious reliance on you caused the individual’s soul to be drawn to you upon his physical demise, if only for a sense of comfort and completion. In this case, the ghost itself will usually not willingly bring harm to you, though its very presence(a haunting) may slowly destroy your mind from assumed paranoia and hallucination. Fourthly, if the individual in question was an occultist with a particular fear of death(usually caused by a realization that takes place the instant the soul permanently leaves its body, where many truths are revealed and misconceptions realized, and where the soul fears the consequences it shall now suffer for its actions on earth). In such a case, the individual will try to escape what is known as The Second Death, in which it shall completely leave all levels of existence on this realm, and go to its proper level of existence elsewhere. Christians see this as The Judgement as opposed to The Second Death. Herein exists a problem for that individual, however: Because the ethereal self has now left the human vessel, it has no source of energy supplication, being also not a part of any supplying order due to its defiance of The Second Death. As a result, the soul will naturally have to seek for itself varying new energy sources in order to avoid depletion all together, and therein the end of its existence as a whole. Once more, because of this departed soul’s close proximity to our level of existence, the human vessel of living people becomes an ideal food source, if you will.

Now to address the third question, “Why do some energies prove detrimental to the proper balances of our own wellbeing?” The answer to this question exists within the nature of the energy itself, and whether it has invaded you, or you have invaded it.

The Dynamics of Invasive Energies

Perhaps the most commonly overlooked cause of many “metaphysical attacks” is the imbalance of those energies which are natural to us and/or our environment. That not all things are tolerant of all other things is common knowledge, as we can see where chemicals will oppose each other in such ways as to bring about acidic reactions, or as our body will naturally repel foreign substances injected into it. In this way, our ethereal body shall naturally repel present foreign energies the likes of which are not compatible with its own make-up, unless the mind has ordered otherwise(i.e, Death Essence is a

commonly repelled energy).

Now to make an example of the effects energies can have on individuals, I will use a dear friend of mine, Vanessa Ward. Vanessa is an exorcist, and as is natural to her, will spend at least five minutes banishing the energies of, and sealing the entrances to, any room that she will be sleeping in. Well, I stayed five nights with Vanessa, her husband, and a team of Christian missionaries earlier this summer up in the mountains. Due to the crowded nature of the sleeping quarters, she wasn't in a position to perform her usual banishes or seals in the room she shared with the other women(as they would have no doubt thought her a nutcase). As a result, she woke up feeling groggy, tired, and with a head ache the first three mornings we stayed there, with the follow two mornings being quite fine. The reasoning for this was because her ethereal self, and even her physical self, was not used to the concentration of raw, elemental, or even negative energies in the room she slept in. As a result, her own energies naturally reacted to them in a negative, defensive fashion, seeing them as invasive in character.

Vanessa naturally assumed that the reasoning behind it was some demonic attack, as was her nature(being an exorcist). However, upon explaining to her the dynamics of the aforementioned, it made more sense, as she recalled that the last two mornings she woke up quite fine. The reason? She had adapted to the presence of those energies, and her own energies no longer naturally repelled them so violently.

Her mistake was an all too common presumption on the part of inexperienced magicians, that perhaps she was under spiritual attack by an entity. Now, by definition, she was indeed under attack, as is displayed in the conflict between her own energies and the natural accumulated energies of that room(she was sleeping in an old classroom, as we were all staying at a school). However, the cause of the attack was a natural confliction, not a decided assault. Both energies, hers and the room's, naturally fell into opposition, resulting in a process similar to swelling when poison enters your skin. Swelling is the body's natural defense to concentrate and combat the poisons, though the process itself is still painful.

The fact that this common variable in metaphysical lethargy is so commonly overlooked often results in the victim jumping to the conclusion of spiritual assault. What has just occurred? Paranoia. All too often a young magician will be the victim of natural opposing energies, and upon examining the effects(as opposed to the possible causes) decides that they bare resemblance to the effects of an full blown attack. The individual then goes on to conceptualize an entire scenario of fantastic occurrences, in which a particular "demonic" entity was excited by some action the magician did at some previous point in time, unwillingly causing a change of actions to occur that has lead to this demon hunting him down, and now finding him(to provide an example). Because this idea is enforced within his mind, the energies of even his house begin to form in accordance to the externalization of his fantasies. If the individual in question has any skill in seeing energies, what does he wind up seeing? An entity that is nothing but the ethereal manifestation of his thoughts as presented by the reflecting ether. Simply

paranoia, as opposed to rationalization. One which I hope I have reduced the occurrence of within my readers at this point.

Sometimes the problem is extended even further, as in a recent situation that was presented to me for evaluation, in which the victim of continuous exposure to degrading and entropic energies caused a decline in the natural health of the person in question (in turn causing stress, in turn causing a further health drop). Because this particular person was an occultist, he decided that the source of the problem was occult in nature (as technically it was, though within itself a natural operation), and because he could identify no entity in or connected to his current situation (as was correct, for there was not one), began to reflect on WHO may have done this injustice to him. In his mind, he sorted through the characteristics of various individuals he did not like, and thought did not like him, that were occultists, finally landing on a particular individual who seemed not only cold enough to do this to him, but that he believed lacked the ethics to know that randomly attacking someone was wrong. Now was the "victim" wrong in his presumption that this particular occultist was his attacker? Quite so, but he did not consider the possibility of collected energies in his household to be the cause, and therein had to lay the blame on something/someone. What resulted was a large, blasting argument between the two, with the former prosecuting his presumed attacker, and the latter arguing that he did no such thing. Thankfully, the conflict resolved itself over time. That, my friends, was an example of the fantasies the mind can produce when in a state of paranoia caused by very natural things (as in this case, not only collected energies, but a lot of stress in recent life, was the cause).

So how do we get rid of these energies? Its quite simple, being as these free energies in question are subjective to the will of a superior being of thought by nature. Therein, all one really has to do is focus on the idea of his room, house, etc, being "purged" of these negative energies, perhaps supported by some complimenting visualizations (such as visualizing the energy as a haze being blown out of the room by a fan). Whichever visualization you choose is up to you, as long as it signifies the act of pushing those unwanted energies manually out of the room. Once done, seals can be set up at the entrances to the place in question via placing a psionic construct of sorts. Both aspects shall be discussed more at length, providing an explanation of how to create a construct for this purpose, towards the end of this essay.

The Differences of Attacks by Entities and by Humans

We shall first consider how we may identify that the source of an attack is an entity. Typically, a true to-scale attack of a decent entity will manifest in one or more of the following characteristics:

- 1.) Upon consulting some type of oracle, such as a pendulum, the reading shall come out positive that an entity is in your household. Specifically, a hostile entity (as there is almost always some type of entity in any given household). The reason I say upon consulting an oracle, as opposed to looking with your mind's eye, is because the

reflections of the mind's eye are too easily influenced by your predisposed bias of the situation(for example, jumping firmly to the conclusion that an entity is the source of attack).

2.) Nightmares will accompany a series of bad luck, odd events, and/or a decline in health, often with a shadowy figure appearing in the dreams.

3.) Certain physical effects shall manifest due to the presence of an actual entity in its entirety(as in the case of a human attacker, only the energies are projected). Examples are the clashing of dishes, breaking of glass, appearance of weird marks on the skin, or the physical residue of the ectoplasm of the entity(a thin film of slime in a particular room from which you derived bad vibes). Of those, the latter is thought to be a sure-fire sign that a haunt is in effect.

4.) Potency of the life force within the victim shall decrease due to blows against his/her ethereal self.

5.) Accompanying the aforementioned effects will be a feeling of displacement in the sense that when you reach out to touch something, it won't feel like your actual arm is where it is. To further elaborate, you could be walking down a sidewalk, but constantly feel off balance because it doesn't seem like your feet are actually where they are.

If all four of the aforementioned are present then, according to parapsychological studies in this field, one can be sure that an entity is the source of the attack. Let us now examine some characteristics of a human metaphysical attack:

1.) Upon introspection, one shall find a link that has been established by a third party to his mind or ethereal body.

2.) Random thoughts shall manifest within the mind of the victim the likes of which are not natural to him due to a resonance from the mind of his attacker(s).

3.) People who are not particularly close friends of immediate family will comment that the individual in question "looks" different, or seems different in some way. The cause of this is a disassociation of the etheric double, thus scrambling the characteristic individuality of the victim. Assault on the etheric double is among the first of offensive maneuvers made by the assaulting magician.

4.) There will be, over time, a feeling of surmounting lethargy, spiritual, emotional and physical, on the part of the victim. Hours awake will become increasingly few, as hours asleep become longer and less rejuvenating. This is particularly true of psychic vampirism.

5.) Accompanying the aforementioned effects will be a feeling of displacement in the sense that when you reach out to touch something, it won't feel like your actual arm is

where it is. To further elaborate, you could be walking down a sidewalk, but constantly feel off balance because it doesn't seem like your feet are actually where they are. It should be apparent that this feeling accompanies most actual metaphysical assaults.

6.) You will be able to identify a motive, and a suspected attacker, upon evaluation of certain things in your life. The reasoning for this is that in order for a particularly successful attack to be launched, the attacker must know his victim to some rough extent, and consequently, the victim has usually met the attacker, if only over the internet. While some spirits attack out of nature, it is not the nature of a human to be aggressive to other humans(refer to Maslow's Humanistic Psychology).

7.) A pressure in the chest cavity. The reasons for this presence are ultimately unexplained, though some theorize it to be caused by a concentration of ectoplasm between the ethereal double and the physical body.

Once again, if two or more of those characteristics can be found, then there is a chance that the attack is of a human nature. Another characteristic which I should perhaps mention is that often genuine human assaults are much more savage than any attack by an entity, due to the attacker's inability to control his own anger and hate for his victim.

Natural Causes of Problems

For an individual to find him/herself in poor health, a bad financial position, or in the midst of relationship troubles(three things often targets for attack) is quite a common thing, and more than not the causes for such are quite natural. The occasional proclamation that the source of an individual's problems are metaphysical in nature is often nothing more than a fantasy induced by the mind's need for something to blame other than itself.

There are certain things to consider before deciding that you are under a metaphysical assault. Before you reach any conclusion in your mind, you should first evaluate several things:

-“Am I the cause?” Consider your current health, for example. How have you been eating? Have you been getting your daily supply of nutrients and exercise? If the answer to the latter is “no,” then you should perhaps fix your diet before deciding you are under attack, and see if it resolves the problem. In another aspect, let's say a relationship is falling apart. Many times people have trouble coping with the idea that perhaps THEY did something horribly wrong in the relationship, either presently or in the past, that has inevitably led to its demise. Consider your actions in light of the current problems your relationship is having, and perhaps even seek outside opinion from an observer of the relationship(such as a mutual friend), so that you're concluding ideas are not bias. The same applies to business problems.

-“Am I too stressed out?” A high-ranking factor in the slow degradation of a person’s entire life is a surmounting level of personal stress collected over time. Stress can be a very harmful variable, leading to a decrease in health, poor temperament, pessimistic views on life, and a feeling of wishing to give up. However, once more, instead of the mind realizing that perhaps it is the cause of its own problems, it shall often try to rationalize in a manner that will place the blame on someone/something else. Sometimes that thing is a partner, work, school, etc. If an occultist, that focus of blame often becomes occult in nature (within the mind of the individual). If you believe yourself to be under attack, perhaps you should take a day or two off work. If possible, ask someone to cover for you, and spend a little while just relaxing and doing things you like to do. Examine your current problems, and upon the relief of the stress, see if they too crumble.

-“Do I have a reason to think I’m under attack?” Be honest with yourself. If you’re a magician new to the scene, with an energy hardly worth notice on the astral levels of existence, it is very unlikely an entity will identify you as an immediate threat. Often times I have had aspirants that are barely novices come to me and proclaim they are being attacked, and upon my diagnosis of the situation, have found that many times such people are only children with a slight megalomania, trying to make themselves “noticed” within their own minds. Likewise, if you mostly stick to your own business, it is unlikely that you have dabbled in the affairs of a sorcerer, and therein merited yourself an attack on that level.

All of the aforementioned considerations should be considered before any of the characteristics mentioned in the preceding chapter are evaluated. I implore that you be completely honest with yourself, even if it requires being brutally honest, and perhaps try and seek out a friend whose opinion you know will be straight forward and honest, with no sugar-coating. Such friends as those are hard to come by, but great to have in situations where you really need to evaluate certain things in your immediate life.

Different Ways One May Find Himself Being Attacked

Though ultimately there are no restrictions, as far as potential targets, in the field of magical warfare, which is characterized by the very sublime nature of the powers of magic, there are certain targets which I have found particular magicians enjoy harping upon when choosing how to attack a victim. We have already discussed, to some extent, that health, relationships, business life, and mental sanity are some things which are often attacked, especially the first two, as they can affect the social, physical, mental, and emotional aspects of an individual all at the same time. What we shall consider here, however, are the more extreme, yet precisely chosen, courses of attack that I have found to be considered by the more powerful of magicians, and are consequently quite lethal in their retribution.

-Weather: A common angle of attack is the manipulation of weather patterns to create hostile tempests over the area of the target in question. Though commonly this does not extend further than thick rain, a fairly constant shower of lightning, and the resulting

power outages, I have seen this type of attack extended to the point of hail on several occasions, and on two occasions, even pushed to the development of powerful tornadoes within a one mile radius(generally) of the target's immediate residence.

- Vehicular Complications: The range of this exists within everything from car difficulties that force a person to be late by hours, to airplane crashes. Though I have personally never heard of the latter being efficiently executed(though I have known magicians that have tried), I have found that automobile accidents are quite a common means of attack, particularly if the aim of the magician is to either seriously injure or kill the victim. To further the efficiency of this means, the magician has on his side a particularly large number of hostile variables to work to his ends, being as automobile travel itself has many inherent dangers which can easily be exploited.

- Assault: This specifically refers to being attacked by one or more individuals for no apparent reason. If this is the means of attack, then it is likely that the aim of the magician was not lethal or deadly, but instead simply to degrade and inflict some degree of injury, often in retribution for some harm the victim has caused the magician previously.

- Haunts: A common angle of attack for the sorcerer which does not wish any physical harm upon his victim, yet still believes a degree of suffering is due. In this instance, with the operation itself being most often worked by the summoner, a varying number of spirits are commanded to inhabit a certain house, often inflicting a level of sleep loss and paranoia within the victim.

- Nightmares: A common way to attack the mental stability of a person is via the infliction of nightmares, which is of itself a very common version of psychic attack as well, and often characteristic of attack from an entity. Naturally, if you have one nightmare, you should not think much of it. However, if you find yourself having nightmares only for four or five nights at a time, then perhaps(upon evaluation of possible natural causes first) you should consider whether or not you are under metaphysical assault.

- House fires: No, this is not referring to an elemental magician concentrating the fire energy of an area so immensely that it sparks a fire. Instead, the magician exploits certain variables of everyday life within the life of his target which, when stacked up correctly to create the proper equation, can consequently lead to an accident that will cause a fire. I have only witnessed this done once, in which a particularly obnoxious individual did, by his very nature, agitate a comparatively less tolerant sorcerer. To cease his annoying presence, she resolved to set into motion(via magic) a series of small events which would lead to the person accidentally knocking over a candle upon a simultaneously spilt puddle of wine on the carpet. The entire house(not being large) was burnt to the ground, and the victim was forced to move some distance away(he was the sorcerer's next door neighbor).

Now it may seem easy enough to deal with nightmares and haunts, as they by nature exist on an easily influenced level that can be worked to your benefit via magic. Blocks can be set up to prevent wandering spirits, and command over lucid dreaming can halt uncontrolled nightmares. But what of these other difficulties the effects of which manifest in our physical world via a direct medium(Such as a car accident)? Luckily, they can be prevented in similar manners as the aforementioned due to the fact that their originating actions are rooted in changes of energy set into role on the astral plane. Consequently, placing ethereal defenses in various places can prevent those hostile thoughts and energies emitting from the attacking magician to manifest in our physical world. I did not provide the aforementioned list of attacks to scare my reader, but instead to enlighten you as to your potential vulnerability in this world. If the magician be strong enough, and the victim be sufficiently unprotected(and consequently unprepared), anyone can be played as a puppet in this theatrical production which we call life. The trick is to not let the aspiring puppeteer tie you up in his strings.

Measures which can be taken to prevent metaphysical attacks

There are certain precautions which one may take so as to lessen the chance of being the victim in a metaphysical attack. These precautions, I have found, seem to be as such:

- Stay out of the occult. That's correct, I said it. If you are honestly scared to death of being on the receiving end of a metaphysical attack, my advice to you is not to "dabble in the affairs of magicians," if I may use an old phrase. By entering into this path, you have put your foot into the realm of spirits and sorcerers....and they will likely notice it. However, if you're one who would endure the hardships of this path, be they natural(as there are some inherent difficulties) or inflicted upon you, then I say stay your course, and the fruits you take from the tree of wisdom shall satisfy your hunger for an eternity.

- Do not call forth anything which you can not send back. That rule is simple and universal enough to understand. Do not gather energies which can destroy you unless you can protect yourself from them; Do not summon spirits that can place themselves in a position to harm you easier than you can place yourself in a position to bind them. To sum this rule up in a modern axiom: Do not bite off more than you can chew. The grimiores of mages are not for children to play with, nor are the complexities of the ethers.

- Do not dabble in black magic. The first time you read a sentence about the power of black magic, and it appeals to you, you have just caught the ear and turned the head of a demon. Conversely, the first time you read an Enochian writing and its principles appeal to you, you earn the gaze of an angel. However, angels, you shall find, are much friendlier than demons, and their gaze is not as scorching. To turn more to earthly matters, there are many magicians who have made it their goal in life to uproot all followers of the left hand path(the inverse is also true). You shall be seen as a threat to the common good of man. Furthermore, you will likely become intertwined with

energies which are detrimental to your health.

-“Do not dabble in the affairs of wizards,” as the old saying goes. If you still wish to study the occult, then at least have enough sense about you to know that invoking the wrath of a learned magician is not the smartest idea anyone has ever had. Stay to your studies, and let other magicians stay to theirs. Attacking magicians is asking for them and their colleagues to offer an immediate counter attack.

- Stay out of astral politics. In the occult sense, astral politics is defined as the actions of governments existent within the higher realms, and the status of the hierarchies therein. The day you step foot into astral politics, conversing with emperors and kings of other worlds, etc, will probably also be the day you are, for the first time, forced to defend yourself against metaphysical assailants. Spirits may choose to bring you in to their affairs(which, upon your passing from this world may become your affairs), but one should not seek to dabble where not wanted.

- Keep your strength about you. If you are not strong, become so. One of the best ways to avoid being attacked is to avoid looking like an easy victim. Now, bare in mind that the spiritual attacker does not evaluate his potential victims by examining their size, muscle mass, etc. The spiritual attacker penetrates the physical characteristics and evaluates the potential wrath that our human skin conceals from the untrained eye. Strength does not mean, however, the power to destroy that which comes into your path, as there are many conceptions of “powerful” people. A warlord, traditionally, was not an excellent fighter, but it was his keen intellect which made him a mighty adversary on the battlefield, and ultimately more feared than the general of the opposing army. To focus more on the first part of this suggestion, once you have begun to study and practice the occult arts, you should keep in mind that you have stepped onto unstable ground. Keep your wits about you, not allowing yourself to succumb to paranoia or spiritual lethargy, and you will be less likely to invite attack. The hunting animals of the Safari do not attack the strongest ox in the front, but the weakest in the back.

- Banish and/or seal rooms you are to sleep in. While asleep, you are quite vulnerable. It is my advice that in any room you shall find yourself sleeping in, even if its not in your house, you should make an effort to banish the energies of the room, followed by sealing the entrances to prevent energetic interference during the night. This should not only allow for a plentiful rest, but also prevent the type of energetic opposition mentioned earlier by conflicting energies in the room, as well as place restricting constructs that prevent spirits from entering your place of sleep(in proportion to the strength of the entity).

-Practice keeping a shield around you daily. This is a practice which will not only make your construct creation more efficient, but that shall also make you less likely to fall victim to ethereal attacks which are not potent enough to overthrow your shielding. Though keeping a shield about you shall not prevent other parts of your life from being tampered with, it will prevent the effects of contagious magic from attacking you directly,

and then spreading outwards into your life. Subsequently, this will also help defend you from attacks against immediate characteristics of your being, such as physical or mental health.

-Pray to your god-head(s), and stay strong in your faith. The power of spiritual faith and foundation has been proven time and time again. In many cases of violent attack on the part of an entity, it has been documented that if the victim would repeat over and over to himself either the name of his godhead, or traditional scripture/proverbs/songs from his religion, the attack would slowly begin to dissipate after the fourth or fifth repetition. It has also been found that spirits who are forced away in this manner never return to continue their attack. The protective powers of faith and religion shall be discussed more fully later.

Methods of Defense

Now that we have adequately covered the aspects of metaphysical assault relevant to the magician, psionic, or any other occultist, we can move on to the actual means by which defense can be employed. I have tried, here, to keep the totality of the techniques religiously balanced, in the sense that they are not all Christian, nor all Buddhist, etc. I have, however, compiled charms and rituals to do away with unwanted forces from various religious beliefs (mostly those which share my own to some extent, as they are the ones I have actually employed successfully, and in which I am most versed), the likes of which I have separated according to paradigm. For those of you who prefer the direct approach, not all of the techniques mentioned herein are ritualistic or religious, as I have also done my best to provide foundational energy-model approaches to defense against the aforementioned. Essentially, there should be a little something for everyone.

Banishing the energies of a room

It seems fitting to start off with a foundational energy-based technique for banishing energies, as it can in turn be employed to compliment more ritualistic techniques, and is of itself a simple means to an effective end. Stand in the center (ideally) of the room which you wish to banish the energies of, and face towards the main exit out of that room. Circulate the energies of your being throughout yourself, exciting them so that you emit more energy than previously, and allowing latent energies not required for your normal physical sustenance to awaken and begin circulating as well. Visualizing accordingly, begin to let your personal energies spread outwards from your aura, pushing against all energies which are not innately yours. See this energy as a haze (traditionally a golden one) filling the room as it forces out the unwanted energies in the direction of the main exit. After a few minutes, the room should be sufficiently filled, with no real trace of any unwanted energy that your developed senses can pick up. If you are skilled to any noteworthy degree in elementalism, you may also choose to use the elemental force which you most identify with to fill the room, thus not consuming your own. I shall leave out energy-based shielding, as techniques for it are easy enough to find without the call for restating them here.

Sealing a room

Typically it is not enough to have simply banished the energies of a room, the reason being that upon being pushed out, there is nothing to prevent them from reentering unless you constantly keep your energies filling the room(which will eventually take its toll of strain on your mind). To continue upon the previous exercise, walk up to the exit which you have just forced the energies out of, and extend your dominant hand to it, palm facing outwards in a manner parallel to the door. Having up to this point maintained visualization of your personal energies filling the room, extend your internal energy once more outwards from the energy center of your paradigm, down the arm and out the palm of the hand, so that is streams outwards to the point of the door. When it gets to that point, have the energy halt and gather at that point, slowly spreading from the center of the door outwards until it has connected to and filled all four corners of the exit. At this point, you should have essentially created a “door” of energy at the exit(psionicsists would recognize this as a “ward”). Once done, program it accordingly, perhaps commanding that it let in only those energies which you call to you. While still maintaining the visualization of your personal energies filling the room, proceed to the next entrance or exit of the room, doing the same procedure. Once you have covered the actual entrances and exits, proceed to any windows in the room, once more doing the same procedure. The effectiveness of this exercise is limited only to your individual skill for construct creation, programming, and sustenance. I advise doing this at least once a week if you believe yourself to be a potential victim of attack. If you are immediately under assault, then do so immediately, and every day until the problems cease. If they do not, the fault exists within your energy’s inability to either force out or keep out the assailant’s energy.

Why do we create constructs at only the doors and windows? The reason exists in symbolism, which is the world of thought, and which any force must travel through to first reach us. The act of sealing a door sends the symbolic emanation of “no entrance.” It is this thought that counts more in the realm of energy and thought more so than any symbols you may decide to use, and is equally as important as the energy itself which you have put into place. Likewise, sealing the windows in the same manner shows that not only do you wish no unwanted forces to enter unto your domain, but that you also do not want to be observable by anything outside of the said domain. The symbolic emanation of sealing the door is “you can not enter,” while the follow up of sealing the windows is “and neither shall you see me.” Repeating the appropriate phrase while sealing the respectful item may also help enforce that symbolism within your subconscious.

Blessing Water

Blessed water is a staple of metaphysical defense found within almost any tradition, culture or religion in which the subject of spiritual defense is covered. Why is this? Many traditions see water as symbolic of innate power, and therein having some innate power of its own. In fact, there have been parapsychology studies done which would suggest water does indeed possess certain inherent powers more significant than those

of its elemental brothers, if not at least an extremely efficient conductor of psychic energies put within it. Its use in so many cultures for blessing, anointing, banishing, and cleansing would suggest that many early religious fathers knew water's value, if they could not pin it down themselves in words as to why it was there. Therefore, while I provide the Christian approach of blessing water a little later, I thought it would first be fit to address the subject under the less intimidating energy model.

Having taken a glass(preferable, but not necessary) container/jar/flask the likes of which can be sealed by means of a lid, and banished the energies within it accordingly, fill the container with clean water. If you live in a place where natural clean water is unobtainable via conventional methods(such as a sink), then ascertain some from a friend who does have access to clean water, or take water from a stream or rain, and purify it accordingly with a water filter. Pour the water into the container, and extend your dominant hand over it. Let your personal energies seath into the water, filling it, and therein pushing out all unwanted correspondences and impurities on an intellectual and celestial level. When that has been completed, send your personal energy from the water into the walls of the container, weaving itself into the very material of it, and then crystalizing, so that the water is now not only encased physically, but celestially as well. Focusing intently, visualize a white cloud above your head some inches, glowing vibrantly with pure energy. Inhale, and draw this cloud from above your crown into your shoulder and chest. Exhale, and let the light of this cloud now within you emanate a brilliant beam of light down your arm, out the palm of your hand and down into the water, collecting at the bottom of the container first. Repeat this process over and over, filling the water within the container with this brilliant light from the bottom up. The size of the jar, and therein the amount of water, will determine how long this process is continued. When done, still holding your dominant hand over the container, take in your other hand the lid to the oontainer and fill it with your personal energies in the manner that you crystalized the walls of the container earlier. That being done, put on the lid and have the energies from the walls of the container and the lid meet and connect, leaving no space for unwanted energies. That having been done, command those personal energies that they not let any energies in or out unless permitted to do so.

So now that you've created this water, what can you do with it? Ideally, since we are dealing with metaphysical defense in this essay, you would use it to that end, commanding the properties of the water to act as a block against all hostile energies. You may choose to sprinkle this water about your house, at the entrances and exits of a building, around your bed, smear it across your windows, mark your doors with it, etc, to create a "just add water" ward out of anything in your house.

Christian Paradigm

It should here be noted that the following rituals are most effective when used by a

firm Christian individual, comparatively strong in his faith. If you do not believe in Jesus as Christ, they shall do you no benefit.

Blessing of the Holy Water

Preliminary banishing of the water's energies:

"I exorcise thee, O creature of water, by He who hath created thee and gathered thee together into one place so that the dry land appeared, that thou uncover all the deceits of the enemy, and that thou cast out from thee all the impurities and uncleannesses of the Spirits of the World of Phantasm, so they may harm me not, through the virtue of God Almighty who liveth and reigneth unto the Ages of the Ages. Amen." – From Transcendental Magic. For Christian application, one may wish to add change the ending to "...so they may harm me not, in the name of Jesus Christ, and through the virtue of God Almighty....."

The celebrant begins with these words: In the name of the Father, and of the Son, and of the Holy Spirit. Make the Sign of the Cross and say: Amen. The celebrant greets those present, using the following or other suitable words, taken mainly from Sacred Scripture:

"May God, who through water and the Holy Spirit has given us a new birth in Christ, be with me (if with others, say "be with you all")."

If with others, they shall make the following or some other suitable reply: "And also with you."

As circumstances suggest, the celebrant may prepare those present for the blessing in the following or similar words:

"The blessing of this water reminds us of Christ, the living water, and of the sacrament of Baptism, in which we were born of water and the Holy Spirit. Whenever, therefore, we are sprinkled with this holy water or use it in blessing ourselves upon entering the church or at home, we thank God for his priceless gift to us and we ask for his help to keep us faithful to the sacrament we have received in faith."

Reading of the Word of God, Scripture for the blessing of water:

Isaiah 12:3 - With joy you will draw water from the springs of salvation.

Isaiah 55:1 - Come, all you who are thirsty, come to the waters.

Sirach 15:16 - She will give him the water of wisdom to drink.

1 John 5:6: Jesus Christ came by water and blood.

Revelation 7:17 - For The Lamb at the center of the throne shall be their shepherd; he will lead them to springs of living water.

(Primary blessing) John 7:37-39 - Let anyone who is thirsty come to me. On the last and

greatest day of the feast, Jesus stood up and exclaimed, "Let anyone who thirsts come to me and drink. Whoever believes in me, as Scripture says: 'Rivers of living water will flow from within him.'" He said this in reference to the Spirit that those who came to believe in him were to receive. There was, of course, no Spirit yet, because Jesus had not yet been glorified.

The reader concludes: "The gospel of The Lord. Praise to you, Lord Jesus Christ."
After the reading, the celebrant prays:

"Blessed are you, Lord, all powerful God, who in Christ, the living water of salvation, blessed and transformed me. Grant that when I am sprinkled with this water or make use of it, I will be refreshed inwardly by the power of the Holy Spirit and continue to walk in the new life I received at Baptism. I ask this through Christ my Lord. Amen. "

-or-

"Lord, holy Father, look with kindness on your children redeemed by your Son and born to a new life by water and the Holy Spirit. Grant that those who are sprinkled with this water may be renewed in body and spirit and may make a pure offering of their service to you. I ask this through Christ The Lord. Amen."

After the prayer of blessing, the celebrant sprinkles those present with holy water, as a suitable song is sung; as circumstances suggest, he may first say the following words: "Let this water call to mind our Baptism into Christ, who has redeemed us by his death and resurrection. Amen."

This water may be used for the same purposes as mentioned before with the energy-model technique for blessing water. If you are Christian, however, you shall find this blessing infinitely more effective, as your faith shall be with you. The best way to apply this is to sprinkle your fingertips with the water, then use trace the cross on all doors and windows in the room, saying "By the power invested in me by Jesus Christ, who was The Water of Life, may no evil enter here."

To exorcise a place

"I cast out you noxious vermin, by God + the Father almighty, by Jesus + Christ, His only-begotten Son, and by the Holy + Spirit. May you speedily be banished from our land and fields, lingering here no longer, but passing on to places where you can do no harm. In the name of the almighty God and the entire heavenly court, as well as in the name of the holy Church of God, we pronounce a curse on you, that wherever you go you may be cursed, decreasing from day to day until you are obliterated. Let no remnant of you remain anywhere, except what might be necessary for the welfare and use of mankind. Be pleased to grant my request, you who are coming to judge both the living and the dead and the world by fire. Amen." Sprinkle the places where the negative energy is felt most strongly with holy water. Traditional catholic exorcism.

Prayers for Protection

"Beloved I AM Presence,
intensify your protective Pillar of pure substance of light in, through, and around me;
charged with Your invincible protection,
all powerful and impenetrable,
which keeps me absolutely insulated to everything not of the light,
and keep it sustained.
Make me ever sensitive to You and Your direction,
and immune to all imperfect vibratory rates."

"The light of God surrounds us;
The love of God enfolds us;
The power of God protects us;
The presence of God watches over us.
Wherever we are, GOD IS!
And, all is well.
Amen."

-The Teachings of Saint Germain

Anointing a house for protection from Satan and Demons

Take a drop of oil on your finger (olive, vegetable) and anoint your home in the following way: walk around your home and touch with your finger the doors, windows, cats, dogs, children, yourself, and your spouse (assuming you have any of those) while praying the following:

"Jesus, by faith I anoint me, my spouse, the children, the cats, the dogs and this home, windows and doorways and declare them all holy unto you and ask that you would cleanse us and this home of every unclean spirit and human spirit that does not belong here. In the name of Jesus, Satan, I bind you, I bind you hindering spirits, I bind you spirits of the prince of the air, I bind you evil forces, I command you to take your hands off of our spirit soul and body, heart, mind and emotion and material things; off of the children, the cats, the dogs and this home. I bind your mouth and your power and command you to be gone forever. Jesus, I pray for the anointing of your blood, the surrounding and protection of Your mighty warrior angels and the overshadowing power and protection of Your Holy Spirit over me, my spouse, the children, the animals and the home, the windows and the doorways and ask that You would protect us from any attack of the enemy whether in spiritual or physical form, in Your name, Jesus, amen."

In the aforementioned prayer, it is fitting that the anointer exclude the names of anything he doesn't have (for example, if you do not have a cat, then saying that you anoint your cat is quite redundant).

Prayer for the protection of His warrior angels

"Jesus, I pray that You would send legions of Your mightiest warrior angels to create a complete shield around us and protect us from satanic spirits, human spirits and evil of any kind."

*Appropriate Scriptures:

Psalms 34:7 "The angel of Yahweh encamps around those who fear Him, and rescues them."

Hebrews 1:14 "Are they not all ministering spirits, sent out to render service for the sake of those who will inherit salvation?"

Prayer for restraint over authorities present

"Jesus, You said You came to make seeing eyes blind and blind eyes see. I pray for your anointing, power and Holy Spirit upon the present authorities that you would blind their eyes and cause them to be so occupied that they do not even see me, that they pass on. If they do see me, that they do not take notice but pass on. I Jesus' name we pray. Amen."

*Appropriate Scripture:

John 9:39 "For judgment I came into this world, that those who do not see may see; and that those who see may become blind."

Proverbs 21:1 "The king's heart is like channels of water in the hand of the Lord, He turns it wherever He wishes."

The Armor of God

"Jesus, I pray for the full armor of God, the helmet of salvation, the breastplate of righteousness, the shield of faith by which I will be able to extinguish all the flaming missiles of the evil one, the belt of truth and that you would shod my feet with the preparation of the Gospel of peace, and for the sword of the Spirit which is Your word; in your name, Jesus, amen."

Ideally the individual in question puts this conceptual armor on every morning upon waking to represent the faith he shields himself with against those hostile forces of which he is a potential victim.

Christian Saints Called Upon for Protection:

Anima Sola (Lonely Soul)

Mano Poderosa (Powerful Hand)

Maximon (Saint Simon)

Nino de Atocha

Saint Anthony

Saint Christopher

Saint Expedite

Saint Joseph

Saint Jude

Saint Martin of Tours (San Martin Caballero)

Hermetics

The following charges against invasive spirits, which can in turn be viewed as invasive energies, are taken from the Hermetic paradigm, and are therein often Jewish in approach, calling up the name of God, but not acknowledging the authority of Jesus in the equation as the Christians do.

The License To Depart(a charge to leave against summoned entities)

““In the Name of ADONAI, the Eternal and Everlasting One, let each of you return unto his place; be there peace between us and you, and be ye ready to come when ye are called.”

After this he should recite the first chapter of Genesis, “Berashith Bara Elohim, In the beginning, &c.”

This being done, let them all in order quit the Circle, one after the other, the Master first. Furthermore let them bathe their faces with the exorcised water, as will be hereafter told, and then let them take their ordinary raiment and go about their business.

If the entities conjured are even yet self-opinionated and disobedient, and unwilling to obey; in this case their names should be written on virgin paper, which he should soil and fill with mud, dust, or clay. Then the magician shall kindle a fire with dry rue, upon which he shall put powdered asafoetida, and other things of evilodour; after which let him put the aforesaid names, written on parchment or Virgin Parchment Paper, upon the fire, saying:

“I conjure thee, O Creature of Fire, by Him who removeth the Earth, and maketh it tremble, that thou burn and torment these Spirits, so that they may feel it intensely, and that they may be burned eternally by thee.”

This being said, thou shalt cast the aforesaid paper into the fire, saying:

“Be ye accursed, damned, and eternally reprov'd; and be ye tormented with perpetual pain, so that we may find no repose by night nor by day, nor for a single moment of time, if ye obey not immediately the command of Him Who maketh the Universe to tremble; by these Names, and in virtue of these Names, the which being named and invoked all creatures obey and tremble with fear and terror, these Names which can turn aside lightning and thunder; and which will utterly make you to per-ish, destroy, and banish you. These Names then are Aleph, Beth, Gimel, Daleth, He, Vau, Zayin, Cheth, Teth, Yod, Kaph, Lamed, Mem, Nun, Samekh, Ayin, Pe, Tzaddi, Qoph, Resh, Shin, Tau.

“By these secret Names, therefore, and by these signs which are full of Mysteries, we

curse ye, and in virtue of the power of the Three Principles. Aleph, Mem, Shin, we deprive ye of all office and dignity which ye may have enjoyed up till now; and by their virtue and power we relegate you unto a lake of sulphur and of flame, and unto the deepest depths of the Abyss, that ye may burn therein eternally for ever.”

Then will they assuredly come without any delay, and in great haste, crying: “O Our Lord and Prince, deliver us out of this suffering.”

All this time thou shouldest have near thee ready an exorcised pen, paper, and ink, as will be described hereinafter. Write their Names afresh, and kindle fresh fire, whereon thou shalt put gum benjamin, olybdanum, and storax to make therewith a fumigation; with these odours thou shalt afresh, perfume the aforesaid paper with the Names; but thou shouldest have these names ready prepared beforehand. Then show them the Holy Pentacles, and ask of them what thou wilt, and thou shalt obtain it; and having gained thy purpose, send away the Spirits, repeating the original license to depart.” –From the First Book of the Greater Keys of Solomon the King

It should be no
Logged
<http://www.thedivinescience.org>
August 24, 2004, 06:49:50 AMReply #1
Saer
Veritas Furniture

Offline

480
Karma:
3
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Metaphysical Defense
Great article.
Logged
As you love your own body, so regard everyone as equal to your own body. When the Supreme Experience supervenes, everyone's service is revealed as one's own service. Call it a bird, an insect, an animal or a man, call it by any name you please, one serves one's own Self in every one of them. ~ Ma
August 24, 2004, 09:58:31 AMReply #2
Nereus
Veritas Furniture

Offline

Kher Heb

363

Karma:

4

Personal Text

Step I

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Metaphysical Defense

Absolutely wonderful work.

If you don't mind Prophecy, I have a few questions I would like to ask in private. I simply wish to avoid a lengthy forum post if possible. (You may well find my questions, limited knowledge and opinions as ignorant, being as I suppose I would be classified as a "neophyte".)

Only asking permission to do so (likely via PM) out of respect, and being used to the etiquette of less friendly communities.

Logged

Sometimes my shadow leads, or it follows me, but we never seem to become one and the same.

August 24, 2004, 06:10:03 PMReply #3

Valarauco

Settling In

Offline

*

Greenhorn

27

Karma:

0

Personal Text

Greenhorn

[View Profile](#)

Metaphysical Defense

A little on the religious side. But then again I am going through a whole phase in trying to find my spiritual niche. Other than that it was really good.

Logged

August 24, 2004, 06:42:20 PMReply #4

Prophecy

Teacher Emeritus

Posts By Osmosis

Offline

Theurgist

1237

Karma:
80
Personal Text
Veritas Teacher
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Metaphysical Defense
Nereus, I invite you, and anyone else, to ask me what they will privately.
Logged
<http://www.thedivinescience.org>
August 30, 2004, 03:16:09 PMReply #5
XIII
Veritas Teacher
Posts By Osmosis

Offline

Beauty
161

Karma:
12
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Metaphysical Defense
Great article. I also suggest reading "Practcal Psychic Self-Defense". It says psychic, but it works for anything.

Logged
<@kobok> And if you push hard enough, you can shove quite a lot into a chicken.

<@Trowa> When someone told him to jump off a cliff, he argued the semantic meanings of "jump" and "cliff", and then proceeded to do just that.

December 31, 2005, 03:06:07 AMReply #6

Tsumaru
Posts By Osmosis

Offline

1780
Karma:
0
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Re: Metaphysical Defense
Prophecy, as much as we love the detail you put into your articles and the extensive knowledge contained therein, it seems once again you have gone beyond the limits of

posting a message, being that the article is cut short. If I may recommend you attach the full article, also. =)

Or, due to your absence, another of the admins do so for you. =)

Logged

Quote from: Hech on November 19, 2008, 03:59:48 PM

don't believe everything you read... especially if it comes from me.

December 31, 2005, 01:27:25 PMReply #7

Prophecy

Teacher Emeritus

Posts By Osmosis

Offline

Theurgist

1237

Karma:

80

Personal Text

Veritas Teacher

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Re: Metaphysical Defense

It seems that happened to several articles during the article transfer from the old server to this one. Such errors are being worked out.

Logged

<http://www.thedivinescience.org>

January 22, 2007, 04:44:46 PMReply #8

`Nazukarr

Posts By Osmosis

Offline

631

Karma:

14

View Profile

Re: Metaphysical Defense

Is the rest of this article available?

Logged

"I am not this hair, I am not this skin, I am the soul that lives within."

January 22, 2007, 05:09:16 PMReply #9

Prophecy

Teacher Emeritus

Posts By Osmosis

Offline

Theurgist

1237

Karma:

80

Personal Text

Veritas Teacher

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Re: Metaphysical Defense

I had forgotten that the present article was a segment. There is only a little bit left out, and I shall remedy the problem shortly.

Logged

<http://www.thedivinescience.org>

November 19, 2007, 09:22:06 AMReply #10

Big Boss

Posts By Osmosis

Offline

Friggen Crazy

1458

Karma:

3

Personal Text

Owner of 100000 V-Points

[View Profile](#) I'm a trendy blogger now.

Re: Metaphysical Defense

This is actually still just a segment I believe...

Logged

Join my Folding@Home team and do some good! #159490

Details at <http://folding.stanford.edu/>

February 21, 2012, 04:40:09 AMReply #11

TurtleVoice

New Member

Offline

*

4

Karma:

0

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Re: Metaphysical Defense

Great article - very balanced and informative. Thanks!

Logged

May 11, 2013, 11:06:06 PMReply #12

Shadow_Dragon

Veritas Moderator

Posts By Osmosis

Offline

Discoverer of Imaginary Cult

684

Karma:

14

Personal Text

Qing Jing Wei Tian Xia Zheng

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Re: Metaphysical Defense

Any word on the rest of this article being posted?

Logged

Be extremely subtle, even to the point of formlessness. Be extremely mysterious, even to the point of soundlessness. Thereby you can be the director of the opponent's fate.

-Sun Tzu

When the Mind is clear and still, all things under Heaven fall into place. -Lao Tzu

Drink your cup alone, though it taste of blood and tears, and praise God for the gift of taste. -Almustafa

May 12, 2013, 09:05:08 AMReply #13

Searcher

Posts By Osmosis

Offline

1017

Karma:

-66

Personal Text

Yes they bite🐱

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Re: Metaphysical Defense

Perhaps you have to write the rest yourself?

Searcher

Love and peace to all but I like what Mr Bagacaccy said: No fight but when have to.....win!

Logged

We can look but do we see and we can listen but do we hear? So what gets in the way?

Ⓔu have to say because I don't do hintsⒺ

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»Self Mastery

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Author Topic: Self Mastery (Read 42918 times)

0 Members and 1 Guest are viewing this topic.

November 02, 2004, 02:57:49 PMRead 42918 times

Prophecy

Teacher Emeritus

Posts By Osmosis

Offline

Theurgist

1237

Karma:

80

Personal Text

Veritas Teacher

View Profile

Self Mastery

Self Mastery

Introduction

It is imperative to the metaphysicist, whether he be a magician, a psychic or a mystic, to conquer himself. Why? Because we must conquer ourselves before we can conquer that which we seek mastery of. "Know thyself" is the old axiom, and let it be extended to embrace "Know thine enemy." If you know your enemy, you can meet him in combat and emerge the victor. The power of the magician, of the mystic, the sage, the prophet, the psychic, the priest, over the outside world is only proportional to his control over himself. You must force your flesh and blood into submission to your mind, and then your mind into submission to your soul. Only then shall you be centered, and work as one unit not divided against itself. This is the resolution of the three conflicts of mind, body, and spirit.

The Animalistic and Divine Nature

"Not just another animal, not merely a product of evolutionary change, in a very special way the human spirit was touched by the hand of the Divine; Half beast, half God." -Mitsugi Sotome

Man is a unit simplistically made up of two main sides: The Divine and Animalistic dual natures. In one aspect, we are not but primates. We react according to genetics to a given event, have the same primordial reflexes as any other animal, are characterized in the most animalistic ways to continue our own reproduction, and our actions themselves are often governed by evolutionary genetics to which we are predisposed and behave only as our physical minds have evolved to behave in order to ensure successful mating and reproduction. We eat because we need food to live, have sex because we are compelled to carry on the species, nurture our young because they too must continue the species, expel wastes just like all other animals, and much more. This is us at our most primordial foundation: no different from the animals which we butcher.

The thing which separates us from the animals and makes us men is our polar divine nature, by which we have risen to a height of control over this world, and should we so seize it, power in even other worlds. We have a very real connection to the divine forces that govern and fabricate the universe from star to star, and pluck the very strings which resonate the songs of heaven and cries of Hell. The key, central force of our divine nature is the soul, which the animals do not have and wherein they are animals because of. It is the foundation of our godly selves, and the force by which we are exalted above the other animals of this world. However, this side of us is subdued by our animalistic instincts, and I weep as I look about and see not but a gloomy veil of dust over the soul's of men. They are animals to me, and deserve to be treated as such if it were my choice. Do not let the soul become vestigial, for vestigial parts are removed over time, and I fear for the man who loses his very soul because he did not use it.

The choice then is this: Shall we be animals, or gods? The goal of spirituality is to transcend the animalistic side and embrace the godly side of the self. To converse with the Higher Self, the Oversoul, and embrace the universe in its spiritual totality. This is the refining of the self, that we may destroy the beast that keeps us outside the gates of heaven, gnawing at our sides and scratching our fleas. However, this can not happen so long as we allow the animal in us to subdue the godly in us. In so far as we are naught but animals, we shall never realize our destinies as the sons of God. The goal of the mystic, the magician and the spiritualist is to transcend the animalistic and embrace the divine. In this manner the divine nature has control over the self, and therein we truly become ourselves (being divine by inheritance). So long as a man is divided against himself, he can not stand strong in the world of metaphysics. He shall speak to spirits, and they shall reply "Why has a dog come to speak with me? I do not waste my time with animals."

The Exercises

Now then, to the bulk of this essay: the exercises by which you may eventually come to be in control of your animal self. This is done by denying yourself the animalistic instincts that govern our lives in so far as those which are not necessary for your survival, demonstrating that your mind and not your genetic psychology is in control of yourself. Once this is done, spiritual meditation can reunite your mind with your inner

self.

1.) The Overcoming of Habits. It is first and foremost important that you overcome various habits which you know are having a direct negative influence on your life. This could be smoking, drinking, twitching, coughing, burping, yelling, getting angry swiftly, or any number of things. Whatever it is, locate it and overcome. Do this gradually, setting time periods during which you will refrain from the habit. Start, perhaps, by going a day without embracing it. Move on to several days, then on to a week, etc, etc until you are no longer ruled by the habit. The first walls has been broken to in conquering yourself. Whenever you fail and submit to the habit, punish yourself accordingly, perhaps by refusing to eat a particular food for a day, not watching television, etc; be creative, but be firm in your discipline. A reward/punishment system is extremely useful for this.

2.) Eating control. Do not eat because you can, or because there is food in the area. Instead, eat only when you have to, and only enough to satisfy you until the next time you are scheduled to eat. Perhaps resign yourself from some of your favorite foods to demonstrate control over that part of you, and therein establish that you are in control, and not your appetite. You may even consider becoming a vegetarian for a matter of weeks(does not need to be permanent by any means). Do this same thing with drinks, only drinking when appropriate and never simply because you can. Drink more water and less soda, etc etc.

3.) Control of Movement. Take a gesture which you are accustomed to using on a daily basis(such as a wink, smile, hand gestures, etc) and do not use it for set days of the week, keeping to this schedule rigidly. If you catch yourself doing the gesture, punish yourself accordingly(never be extreme in your punishments). If you usually sit cross-legged, sit with your legs out straight. If you usually lean to your right, lean to your left. If you walk quickly by nature, walk a little slower, and vice versa. Do not let instinctual habits of physical movement control you, and monitor everything you do accordingly throughout your day, looking for what little things you can gain control over. This is the mastery of your movement, that you may do nothing without a purpose.

4.)Control of Speech. Monitor your very speech. Avoid saying words that you typically use in every day language, paraphrasing where need be, no matter how odd it may make you sound. Do not let the routine conformities of speech which society has engraved into your mind rule you, but instead rule all things about your speech, that nothing you say will be said without a reason, and that you may never say anything which has no benefit. Avoid speaking idly of useless things which have no benefit to yourself or the listener, and do not insult, yell or curse, for these are the manifestations of animalistic rage. If a question is asked of you, answer it concisely and to as accurate a degree as need be. Do not babble on about a subject after it has adequately been covered.

5.) Control of Thought. This is essential in meditation, and just as it can aid your

meditation, so can meditation help you towards this end in a mutual effect. Monitor your thoughts closely throughout the day, trying your hardest not to let your mind wander on pointless things. Choose something that you usually find yourself thinking about during the day(perhaps a girl/guy you like) and try not to think about it though out the course of the day. Each day go on trying to suppress and control such streams of thoughts, so that when you need a focused mind it is not cramped with the trash that the average person lingers on.

6.) Make a new ritual. Establish a new routine for each day; something that is not a part of your usual schedule, and will require its own separate amount of attention on a regular basis. A good example would be buying a plant that requires constant nurturing, such as a small bonzai tree. Whatever it is, make sure you stick to it with all the fervor of an important religious rite. Do not swagger in your dedication to this daily routine, but do not let it control you either. After a matter of weeks, get rid of it.

7.) Control of Personality. If you are subject to the horrible idiocy that is the mainstream scale of popularity, then go against the grain a little. If you are one of the popular jocks, start spending some time with the “unpopular” people that you would have normally never considered even being around. The inverse should be applied to the people that the social ladder does not favor in regards to being kind to others that you typically would pass a rude glare to. Do not let the conformity of the social world force you into obedience. Dogs are forced into obedience, not gods. If your actions bring a little social scorn upon you from those you fancy to be your friends, know that it is all part of the test upon the completion of which you are not ruled, but can begin to rule.

8.) Sleep Control. Establish a mentally controlled biological clock for yourself. On weekends that you don't have things planned for the morning, try waking up at about 8:00 with no alarm clock. This can be accomplished by enforcing in your mind the previous night that you WILL wake up the next morning at 8:00. In this way you gain even a subconscious control over natural psychosomatic responses.

9.) The Destruction of Niceties. If you are accustomed to sleeping in a fluffy bed with warm blankets and a comfortable pillow, do away with it in favor of something more simplistic, though perhaps not more comfortable. Do not take warm showers(this does not mean they have to be freezing), avoid your favorite foods, and bring yourself to do things that you usually would not do in a lack of dedication(such as begin going to your church or temple every Sunday, etc). If a place you need to go is walking distance away, and you have spare time, then walk there. If you have someone clean your house, begin cleaning your own house. Be creative.

I have here provided a descent list of ways to gradually gain conscious control of the usually subconscious and/or instinctive facilities which tend to govern our lives. Following through with these is not simply a step forward in the spiritual path towards embracing personal godhood, but also an extraordinary act of self discipline which can only reflect positively not only all areas of metaphysics, but all areas of life.

Above all, be creative. I've only given you nine little exercises you can put into practice, some taken from the Spiritual Exercises of Saint Ignatius, some from Liber III vel Jugorum(expanded upon by myself), and some from my own walk of life in so far as they have proven beneficial in my discipline. Expand upon these yourself, always looking for the little things which seem to govern you, and turning the tables so that you govern it. If you can conquer yourself, you are one step closer to conquering this life.

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<http://www.thedivinescience.org>

November 02, 2004, 03:36:17 PMReply #1

Vinncent

Veritas Furniture

Offline

he-who-posts-lots

372

Karma:

0

Personal Text

Nobody

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Self Mastery

This was a very useful article. And since St. Ignatius is the saint of our school, I might as well post the prayer we say everyday;

Lord, teach me to be Generous;
To give, and not to count the cost.
To fight, and not to heed the wounds.
To toil, and not to seek for rest.
To labor, and not to ask for reward,
Save that of knowing, I'm doing your will.

I think this applies to mastery of the self.

Logged

\\\"Only a fool quotes himself\\\" - Vinncent

The history of the world is but the biography of great men.

November 02, 2004, 08:00:39 PMReply #2

Koujiryuu

Teacher Emeritus

Posts By Osmosis

Offline

Scholar-Warrior

1340

Karma:

101

Personal Text

内功。導引

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Self Mastery

Another well written, excellent piece, applicable to any kind of creed or practice. You must master yourself before you can master your surroundings. This should be mandatory reading for every aspiring metaphysical practitioner.

Logged

My Articles

Gone from Veritas forever. Blame the staff.

November 03, 2004, 04:08:33 AMReply #3

impossibleFork

A Familiar Feature

Offline

Frequent poster

117

Karma:

4

Personal Text

Frequent poster

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Self Mastery

How can you possibly say that animals do not have souls and at the same time suggest vegetarianism? I feel quite considerably repulsed of this statement if I have interpreted it correctly: could you clarify your definition of soul, do you by that mean consciousness or are you referring to an some other concept, such as some form of true essence of being?

Logged

November 03, 2004, 04:45:36 AMReply #4

martijn

Settling In

Offline

*

Regular Member

49

Karma:

0

Personal Text

Regular Member

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Self Mastery

* Some things in this article are a bit extreme, but it's not for the exercises in themselves, it's for the general idea of practising discipline*. I thought i was free of nasty habits, but *, no. I put a * for everytime i deleted a ..., my nasty habit. and capital letters.

It's got some good ideas though.

Logged

November 03, 2004, 12:42:38 PMReply #5

Prophecy

Teacher Emeritus

Posts By Osmosis

Offline

Theurgist

1237

Karma:

80

Personal Text

Veritas Teacher

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Self Mastery

The article served more as a proposal of practices I've gathered from various resources(two of which are listed) which have traditionally been practiced by saints and sages alike. In our times these no doubt seem extreme, but neither do I see many saints about this world today. Regardless of their harshness, as you may label it, they are efficient means of self discipline.

I consider the soul the internal godhood by which man was given the divine right to be masters of this world. It is, to me, what separates man from animal, and is not simply "consciousness."

Logged

<http://www.thedivinescience.org>

November 03, 2004, 01:25:04 PMReply #6

Alhireth-Hotep

A Familiar Feature

Offline

Hundred-plus Club

121

Karma:

1

Personal Text

Hundred-plus Club

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Self Mastery

An excellent article, and one with which I disagree completely. We are strongly embodied creatures, and intelligence comes from the interactions of our bodies with the environment. If there are 'higher' planes than the physical and 'higher' selves to match, this applies equally to them. We are not dualistically divided; we are dynamic systems.

Logged

November 04, 2004, 12:44:36 PMReply #7

vashts

A Veritas Regular

Offline

**

Regular Member

92

Karma:

1

Personal Text

Regular Member

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Self Mastery

Can my first act be not to accept this verbatim?

Logged

! UNDER CONSTRUCTION !

Please refresh the page

November 04, 2004, 12:47:36 PMReply #8

Prophecy

Teacher Emeritus

Posts By Osmosis

Offline

Theurgist

1237

Karma:
80
Personal Text
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Self Mastery
Sure.
Logged
<http://www.thedivinescience.org>
November 04, 2004, 04:56:46 PMReply #9
vashts
A Veritas Regular

Offline
**

Regular Member
92
Karma:
1
Personal Text
Regular Member
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Self Mastery
Thanks.
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Please refresh the page
November 05, 2004, 08:13:55 AMReply #10
kobok
Tech Team
Posts By Osmosis

Offline

Veritas Council
5000
Karma:
174
Personal Text
Veritas Council
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Self Mastery

This article seems to advocate a path of self-mastery which goes from physical to mental to spiritual. In the path of psi I have often advocated a path of self-mastery which goes from mental to spiritual to physical. Regardless of the specific ordering you undertake, gaining precise and willful control over yourself is not only essential for spiritual development and progress in metaphysics, but also for the pursuit of a meaningful life. Good article, Prophecy.

Logged

Latest article: Construct Dynamics

Want to learn psi? Check out our collection of psi articles.

November 21, 2004, 03:04:34 AMReply #11

Tsumaru

Posts By Osmosis

Offline

1780

Karma:

0

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Self Mastery

A strange article. The Introduction began so well, but The Animalistic and Divine Nature resulted in conflicting reactions in me. On the one hand, I felt it to be harsh, almost crude, underneath the well-written words, but on the other hand I understood generally where you were coming from and agreed. I suppose it could be likened to the whole 'ends justifies the means' concept. I agreed with the conclusion and what you were aiming to suggest, but found the ideas behind it strange and disagreeable at times. =/

((More to come, reply too big))

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Quote from: Hech on November 19, 2008, 03:59:48 PM

don't believe everything you read... especially if it comes from me.

November 21, 2004, 03:07:13 AMReply #12

Tsumaru

Posts By Osmosis

Offline

1780

Karma:

0

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Self Mastery

Outside of that though, I found the exercises incredibly good. However, as I took down these exercises for a reference I thought up of ways to expand on some of them when I deemed them lacking (the sleep one for example, I quickly thought up things such as if you are usually someone who gets up early in the morning, try to sleep in, or vice versa. I know a few people with very distinct sleep habits which they should learn to avoid). So a few more things could have been added in, but that much. What I was actually surprised to see not mentioned was the whole sexual pleasure thing. This being probably one of the few things you could almost classify as addictions which almost all people suffer from. I think people should also take note of this.

((more to come))

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Quote from: Hech on November 19, 2008, 03:59:48 PM

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November 21, 2004, 03:09:48 AMReply #13

Tsumaru

Posts By Osmosis

Offline

1780

Karma:

0

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Self Mastery

Being a teenager in a disgusting class I have had the misfortune of becoming involved in some dirty conversations. One I happened to overhear was a few guys talking about how often they masturbate. Someone admitted to at least two times a day. If anyone else happens to be like him on this forum (which I would hope they aren't), I would consider this something you may want to work on. I think this is definately something a lot of people, mainly teens, would benefit from if they are able to master. Just a little thought. =)

Despite all that, it still recieved 4 stars, as it happened to be very, very, very good. =P

((Note: My apologies for having 3 replies. But I had already written it all, and didn't want it to go to waste. =P I hope this isn't too much of an inconvenience.))

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Quote from: Hech on November 19, 2008, 03:59:48 PM

don't believe everything you read... especially if it comes from me.

November 21, 2004, 07:43:24 AMReply #14

Prophecy

Teacher Emeritus

Posts By Osmosis

Offline

Theurgist

1237

Karma:

80

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Veritas Teacher

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Self Mastery

"Expand upon these yourself, always looking for the little things which seem to govern you, and turning the tables so that you govern it. If you can conquer yourself, you are one step closer to conquering this life. "

I very much encourage that people expand upon the given exercises, finding which facets of it they may.

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»Self Mastery

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[Author Topic: Self Mastery \(Read 42918 times\)](#)

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November 02, 2004, 02:57:49 PMRead 42918 times

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[Self Mastery](#)

[Self Mastery](#)

[Introduction](#)

It is imperative to the metaphysicist, whether he be a magician, a psychic or a mystic, to conquer himself. Why? Because we must conquer ourselves before we can conquer that which we seek mastery of. "Know thyself" is the old axiom, and let it be extended to embrace "Know thine enemy." If you know your enemy, you can meet him

in combat and emerge the victor. The power of the magician, of the mystic, the sage, the prophet, the psychic, the priest, over the outside world is only proportional to his control over himself. You must force your flesh and blood into submission to your mind, and then your mind into submission to your soul. Only then shall you be centered, and work as one unit not divided against itself. This is the resolution of the three conflicts of mind, body, and spirit.

The Animalistic and Divine Nature

“Not just another animal, not merely a product of evolutionary change, in a very special way the human spirit was touched by the hand of the Divine; Half beast, half God.” -Mitsugi Saotome

Man is a unit simplistically made up of two main sides: The Divine and Animalistic dual natures. In one aspect, we are not but primates. We react according to genetics to a given event, have the same primordial reflexes as any other animal, are characterized in the most animalistic ways to continue our own reproduction, and our actions themselves are often governed by evolutionary genetics to which we are predisposed and behave only as our physical minds have evolved to behave in order to ensure successful mating and reproduction. We eat because we need food to live, have sex because we are compelled to carry on the species, nurture our young because they too must continue the species, expel wastes just like all other animals, and much more. This is us at our most primordial foundation: no different from the animals which we butcher.

The thing which separates us from the animals and makes us men is our polar divine nature, by which we have risen to a height of control over this world, and should we so seize it, power in even other worlds. We have a very real connection to the divine forces that govern and fabricate the universe from star to star, and pluck the very strings which resonate the songs of heaven and cries of Hell. The key, central force of our divine nature is the soul, which the animals do not have and wherein they are animals because of. It is the foundation of our godly selves, and the force by which we are exalted above the other animals of this world. However, this side of us is subdued by our animalistic instincts, and I weep as I look about and see not but a gloomy veil of dust over the soul's of men. They are animals to me, and deserve to be treated as such if it were my choice. Do not let the soul become vestigial, for vestigial parts are removed over time, and I fear for the man who loses his very soul because he did not use it.

The choice then is this: Shall we be animals, or gods? The goal of spirituality is to transcend the animalistic side and embrace the godly side of the self. To converse with the Higher Self, the Oversoul, and embrace the universe in its spiritual totality. This is the refining of the self, that we may destroy the beast that keeps us outside the gates of heaven, gnawing at our sides and scratching our fleas. However, this can not happen so long as we allow the animal in us to subdue the godly in us. In so far as we are naught but animals, we shall never realize our destinies as the sons of God. The goal of the mystic, the magician and the spiritualist is to transcend the animalistic and

embrace the divine. In this manner the divine nature has control over the self, and therein we truly become ourselves (being divine by inheritance). So long as a man is divided against himself, he can not stand strong in the world of metaphysics. He shall speak to spirits, and they shall reply "Why has a dog come to speak with me? I do not waste my time with animals."

The Exercises

Now then, to the bulk of this essay: the exercises by which you may eventually come to be in control of your animal self. This is done by denying yourself the animalistic instincts that govern our lives in so far as those which are not necessary for your survival, demonstrating that your mind and not your genetic psychology is in control of yourself. Once this is done, spiritual meditation can reunite your mind with your inner self.

1.) The Overcoming of Habits. It is first and foremost important that you overcome various habits which you know are having a direct negative influence on your life. This could be smoking, drinking, twitching, coughing, burping, yelling, getting angry swiftly, or any number of things. Whatever it is, locate it and overcome. Do this gradually, setting time periods during which you will refrain from the habit. Start, perhaps, by going a day without embracing it. Move on to several days, then on to a week, etc, etc until you are no longer ruled by the habit. The first walls has been broken to in conquering yourself. Whenever you fail and submit to the habit, punish yourself accordingly, perhaps by refusing to eat a particular food for a day, not watching television, etc; be creative, but be firm in your discipline. A reward/punishment system is extremely useful for this.

2.) Eating control. Do not eat because you can, or because there is food in the area. Instead, eat only when you have to, and only enough to satisfy you until the next time you are scheduled to eat. Perhaps resign yourself from some of your favorite foods to demonstrate control over that part of you, and therein establish that you are in control, and not your appetite. You may even consider becoming a vegetarian for a matter of weeks (does not need to be permanent by any means). Do this same thing with drinks, only drinking when appropriate and never simply because you can. Drink more water and less soda, etc etc.

3.) Control of Movement. Take a gesture which you are accustomed to using on a daily basis (such as a wink, smile, hand gestures, etc) and do not use it for set days of the week, keeping to this schedule rigidly. If you catch yourself doing the gesture, punish yourself accordingly (never be extreme in your punishments). If you usually sit cross-legged, sit with your legs out straight. If you usually lean to your right, lean to your left. If you walk quickly by nature, walk a little slower, and vice versa. Do not let instinctual habits of physical movement control you, and monitor everything you do accordingly throughout your day, looking for what little things you can gain control over. This is the mastery of your movement, that you may do nothing without a purpose.

4.) Control of Speech. Monitor your very speech. Avoid saying words that you typically use in every day language, paraphrasing where need be, no matter how odd it may make you sound. Do not let the routine conformities of speech which society has engraved into your mind rule you, but instead rule all things about your speech, that nothing you say will be said without a reason, and that you may never say anything which has no benefit. Avoid speaking idly of useless things which have no benefit to yourself or the listener, and do not insult, yell or curse, for these are the manifestations of animalistic rage. If a question is asked of you, answer it concisely and to as accurate a degree as need be. Do not babble on about a subject after it has adequately been covered.

5.) Control of Thought. This is essential in meditation, and just as it can aid your meditation, so can meditation help you towards this end in a mutual effect. Monitor your thoughts closely throughout the day, trying your hardest not to let your mind wander on pointless things. Choose something that you usually find yourself thinking about during the day(perhaps a girl/guy you like) and try not to think about it though out the course of the day. Each day go on trying to suppress and control such streams of thoughts, so that when you need a focused mind it is not cramped with the trash that the average person lingers on.

6.) Make a new ritual. Establish a new routine for each day; something that is not a part of your usual schedule, and will require its own separate amount of attention on a regular basis. A good example would be buying a plant that requires constant nurturing, such as a small bonzai tree. Whatever it is, make sure you stick to it with all the fervor of an important religious rite. Do not swagger in your dedication to this daily routine, but do not let it control you either. After a matter of weeks, get rid of it.

7.) Control of Personality. If you are subject to the horrible idiocy that is the mainstream scale of popularity, then go against the grain a little. If you are one of the popular jocks, start spending some time with the "unpopular" people that you would have normally never considered even being around. The inverse should be applied to the people that the social ladder does not favor in regards to being kind to others that you typically would pass a rude glare to. Do not let the conformity of the social world force you into obedience. Dogs are forced into obedience, not gods. If your actions bring a little social scorn upon you from those you fancy to be your friends, know that it is all part of the test upon the completion of which you are not ruled, but can begin to rule.

8.) Sleep Control. Establish a mentally controlled biological clock for yourself. On weekends that you don't have things planned for the morning, try waking up at about 8:00 with no alarm clock. This can be accomplished by enforcing in your mind the previous night that you WILL wake up the next morning at 8:00. In this way you gain even a subconscious control over natural psychosomatic responses.

9.) The Destruction of Niceties. If you are accustomed to sleeping in a fluffy bed with warm blankets and a comfortable pillow, do away with it in favor of something more

simplistic, though perhaps not more comfortable. Do not take warm showers(this does not mean they have to be freezing), avoid your favorite foods, and bring yourself to do things that you usually would not do in a lack of dedication(such as begin going to your church or temple every Sunday, etc). If a place you need to go is walking distance away, and you have spare time, then walk there. If you have someone clean your house, begin cleaning your own house. Be creative.

I have here provided a descent list of ways to gradually gain conscious control of the usually subconscious and/or instinctive facilities which tend to govern our lives. Following through with these is not simply a step forward in the spiritual path towards embracing personal godhood, but also an extraordinary act of self discipline which can only reflect positively not only all areas of metaphysics, but all areas of life.

Above all, be creative. I've only given you nine little exercises you can put into practice, some taken from the Spiritual Exercises of Saint Ignatius, some from Liber III vel Jugorum(expanded upon by myself), and some from my own walk of life in so far as they have proven beneficial in my discipline. Expand upon these yourself, always looking for the little things which seem to govern you, and turning the tables so that you govern it. If you can conquer yourself, you are one step closer to conquering this life.

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November 02, 2004, 03:36:17 PMReply #1

Vinncent

Veritas Furniture

Offline

he-who-posts-lots

372

Karma:

0

Personal Text

Nobody

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Self Mastery

This was a very useful article. And since St. Ignatius is the saint of our school, I might as well post the prayer we say everyday;

Lord, teach me to be Generous;
To give, and not to count the cost.
To fight, and not to heed the wounds.

To toil, and not to seek for rest.
To labor, and not to ask for reward,
Save that of knowing, I'm doing your will.

I think this applies to mastery of the self.

Logged

\\\"Only a fool quotes himself\\\" - Vinncent

The history of the world is but the biography of great men.

November 02, 2004, 08:00:39 PMReply #2

Koujiryuu

Teacher Emeritus

Posts By Osmosis

Offline

Scholar-Warrior

1340

Karma:

101

Personal Text

内功。導引

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Self Mastery

Another well written, excellent piece, applicable to any kind of creed or practice. You must master yourself before you can master your surroundings. This should be mandatory reading for every aspiring metaphysical practitioner.

Logged

My Articles

Gone from Veritas forever. Blame the staff.

November 03, 2004, 04:08:33 AMReply #3

impossibleFork

A Familiar Feature

Offline

Frequent poster

117

Karma:

4

Personal Text

Frequent poster

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Self Mastery

How can you possibly say that animals do not have souls and at the same time suggest vegetarianism? I feel quite considerably repulsed of this statement if I have interpreted it correctly: could you clarify your definition of soul, do you by that mean consciousness or are you referring to an some other concept, such as some form of true essence of being?

Logged

November 03, 2004, 04:45:36 AMReply #4

martijn

Settling In

Offline

*

Regular Member

49

Karma:

0

Personal Text

Regular Member

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Self Mastery

* Some things in this article are a bit extreme, but it's not for the exercises in themselves, it's for the general idea of practising discipline*. I thought i was free of nasty habits, but *, no. I put a * for everytime i deleted a ..., my nasty habit. and capital letters.

It's got some good ideas though.

Logged

November 03, 2004, 12:42:38 PMReply #5

Prophecy

Teacher Emeritus

Posts By Osmosis

Offline

Theurgist

1237

Karma:

80

Personal Text

Veritas Teacher

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Self Mastery

The article served more as a proposal of practices I've gathered from various resources(two of which are listed) which have traditionally been practiced by saints and

sages alike. In our times these no doubt seem extreme, but neither do I see many saints about this world today. Regardless of their harshness, as you may label it, they are efficient means of self discipline.

I consider the soul the internal godhood by which man was given the divine right to be masters of this world. It is, to me, what separates man from animal, and is not simply "consciousness."

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<http://www.thedivinescience.org>

November 03, 2004, 01:25:04 PM Reply #6

Alhireth-Hotep

A Familiar Feature

Offline

Hundred-plus Club

121

Karma:

1

Personal Text

Hundred-plus Club

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Self Mastery

An excellent article, and one with which I disagree completely. We are strongly embodied creatures, and intelligence comes from the interactions of our bodies with the environment. If there are 'higher' planes than the physical and 'higher' selves to match, this applies equally to them. We are not dualistically divided; we are dynamic systems.

Logged

November 04, 2004, 12:44:36 PM Reply #7

vashts

A Veritas Regular

Offline

**

Regular Member

92

Karma:

1

Personal Text

Regular Member

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Self Mastery

Can my first act be not to accept this verbatim?

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November 04, 2004, 12:47:36 PMReply #8
Prophecy
Teacher Emeritus
Posts By Osmosis

Offline

Theurgist
1237
Karma:
80
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Veritas Teacher
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Self Mastery
Sure.
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<http://www.thedivinescience.org>
November 04, 2004, 04:56:46 PMReply #9
vashts
A Veritas Regular

Offline
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Regular Member
92
Karma:
1
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Regular Member
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Self Mastery
Thanks.
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November 05, 2004, 08:13:55 AMReply #10
kobok
Tech Team
Posts By Osmosis

Offline

Veritas Council

5000

Karma:

174

Personal Text

Veritas Council

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Self Mastery

This article seems to advocate a path of self-mastery which goes from physical to mental to spiritual. In the path of psi I have often advocated a path of self-mastery which goes from mental to spiritual to physical. Regardless of the specific ordering you undertake, gaining precise and willful control over yourself is not only essential for spiritual development and progress in metaphysics, but also for the pursuit of a meaningful life. Good article, Prophecy.

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November 21, 2004, 03:04:34 AM Reply #11

Tsumaru

[Posts By Osmosis](#)

Offline

1780

Karma:

0

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Self Mastery

A strange article. The Introduction began so well, but The Animalistic and Divine Nature resulted in conflicting reactions in me. On the one hand, I felt it to be harsh, almost crude, underneath the well-written words, but on the other hand I understood generally where you were coming from and agreed. I suppose it could be likened to the whole 'ends justifies the means' concept. I agreed with the conclusion and what you were aiming to suggest, but found the ideas behind it strange and disagreeable at times. =/

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Quote from: Hech on November 19, 2008, 03:59:48 PM

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November 21, 2004, 03:07:13 AMReply #12

Tsumaru

Posts By Osmosis

Offline

1780

Karma:

0

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Self Mastery

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((more to come))

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Quote from: Hech on November 19, 2008, 03:59:48 PM

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November 21, 2004, 03:09:48 AMReply #13

Tsumaru

Posts By Osmosis

Offline

1780

Karma:

0

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Self Mastery

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Quote from: Hech on November 19, 2008, 03:59:48 PM

don't believe everything you read... especially if it comes from me.

November 21, 2004, 07:43:24 AMReply #14

Prophecy

Teacher Emeritus

Posts By Osmosis

Offline

Theurgist

1237

Karma:

80

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Veritas Teacher

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Self Mastery

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Author Topic: Self Mastery (Read 43360 times)
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November 21, 2004, 09:24:41 PMReply #15
Tsumaru
Posts By Osmosis

Offline

1780
Karma:
0
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Self Mastery

Ah. I must have skipped that at the end by accident. My mistake. =P

Logged

Quote from: Hech on November 19, 2008, 03:59:48 PM

don't believe everything you read... especially if it comes from me.

November 26, 2004, 07:18:25 AMReply #16

Raven

A Veritas Regular

Offline

**

Regular Member

67

Karma:

0

Personal Text

Regular Member

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Self Mastery

Ah, beautiful Prophecy, just outstanding. Btw, does music apply to these subconscious interferences?

Logged

Im going to keep wearing black until there's something darker...

November 26, 2004, 02:41:42 PMReply #17

Prophecy

Teacher Emeritus

Posts By Osmosis

Offline

Theurgist

1237

Karma:

80

Personal Text

Veritas Teacher

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Self Mastery

Music can, yes.

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<http://www.thedivinescience.org>

December 06, 2004, 06:18:12 AMReply #18

Koujiryuu

Teacher Emeritus

Posts By Osmosis

Offline

Scholar-Warrior

1340

Karma:

101

Personal Text

内功。導引

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Self Mastery

Jus to expand on kobok's comments, I think the progression I would advocate would be mental + physical = spiritual, if that makes sense. In any case, this is still a great piece.

~Kouji

Logged

My Articles

Gone from Veritas forever. Blame the staff.

May 04, 2005, 08:56:22 PMReply #19

Hech

Posts By Osmosis

Offline

Regular Member

1153

Karma:

15

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Self Mastery

One word: Fantastic.

If one thinks this is to "harsh", maybe its just the wake-up call they need.

Logged

<http://www.thedivinescience.org>

May 04, 2005, 09:27:53 PMReply #20

NightSpirit

New Member

Offline

*

Greenhorn

3

Karma:

0

Personal Text

Greenhorn

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Self Mastery

Nice article. One only needs to step outside their comfort zone to truly be free of their fears....then take their first steps to self mastery!!

Logged

May 10, 2005, 07:25:49 PMReply #21

fompin

New Member

Offline

*

Greenhorn

3

Karma:

0

Personal Text

Greenhorn

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Self Mastery

so, i hav a question... HOW ru supposed 2 "punish yourself"?? in my opinion, u r tellin people the rong thing. they could misinterperate in a BAD, BAD way... i kno sum that dont want to slip bak in2 hurting themselvs:(... but, any way, all im sayin is, try 2 b more careful next article & think of the readers. im not trying 2 b mean.... really. the concept of the text i liked.

Logged

May 11, 2005, 06:07:51 PMReply #22

Prophecy

Teacher Emeritus

Posts By Osmosis

Offline

Theurgist

1237

Karma:

80

Personal Text

Veritas Teacher

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Self Mastery

No offense taken my friend. I purposely avoid even mentioning self-inflicted physical harm, mentioning a few far less damaging but still efficient substitutes. While the original system of discipline upon which this article is based(that of St. Ignatius) did call for cutting yourself as a reminder, I am personally very much against self mutilation and do not see how it could be of more benefit to the magician than a simple probation from an enjoyable activity.

Logged

<http://www.thedivinescience.org>

July 13, 2005, 05:11:33 PMReply #23

[Lotus]

A Veritas Regular

Offline

**

Regular Member

59

Karma:

0

Personal Text

Regular Member

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Re: Self Mastery

I agree with most of what you said prophecy, all except the soul thing. I believe it is our intelligence and rationality that make us more able than animals. I dont think a soul has anything to do with the goals of these excercises. Is it not our minds that benefit from such excercises?

Logged

As a lotus flower is born in water, grows in water only to rise out of water and stand above it unsoiled, so shall I, born in the world, raised in the world, having overcome the world, one day live unsoiled by the woRld

August 10, 2005, 07:32:23 PMReply #24

Svatejasaa

Veritas Teacher

Veritas Furniture

Offline

429

Karma:

30

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Re: Self Mastery

Quote

I believe it is our intelligence and rationality that make us more able than animals. I don't think a soul has anything to do with the goals of these exercises. Is it not our minds that benefit from such exercises?

Yes, and no: Our soul and mind benefit from it. The point of these exercises is to deny the Ruach, or the ego, so that it may be offered up in sacrifice to the Higher Self, or Holy Guardian Angel; thus the magician may experience that great moment known as "Knowledge and Conversation of the Holy Guardian Angel," called by some the realization/acceptance of the Christ etc. Also, making this Ruach more complete so that it is more suitable for the Holy Guardian Angel to manifest in can be necessary for some. This, of course, is from the Theurgical/Hermetic point of view, and this concept can be further seen in the grimoire "The Book of the Sacred Magic of Abramelin the Mage."

It is not our intelligence and rationality that makes us more able than animals: in many religions even, it is accepted that "Man was created in the image of God" or that Man is in fact a child of God. This indicates that man is above all else, that he is the microcosmic universe, which is his soul or piece of God, just as God is the macrocosmic universe. In The Tree of Life Regardie avers that mentally deficient people have near the same chance at receiving Truth, in some cases even more, than even the brightest scholar; Sublime Understanding can't be described by logic alone. Therefore, the reason the entities will not speak with animals is not because of their lack of intellect, but rather their lack of soul.

« Last Edit: August 10, 2005, 07:35:13 PM by Mindwarp »

Logged

September 19, 2005, 09:44:23 AM Reply #25

Biznut

Settling In

Offline

*

Greenhorn

19

Karma:

0

Personal Text

Greenhorn

[View Profile](#)

Re: Self Mastery

Wow, another great article Prophecy :)

Good job ^_^

Logged
March 22, 2006, 08:59:23 AMReply #26
Apricot
A Familiar Feature

Offline

137
Karma:
0
[View Profile](#)

Re: Self Mastery

I want to give you deep thanks for this article, I don't know how I managed to stumble past it without seeing before.

Recently, prior to reading this, I was making a log of my day in which I would include anything I did which I felt was "animalistic" and then set goals to counter these actions.

However after reading this article I think I will discontinue my little journal in favor of a different system. I'd like to draw up a schedule encompassing positive and negative behaviours in this light which I can mark my successes with. In addition to this schedule I think it would be nice to include healthier practices like more regular exercise.

I especially like how you mentioned mastery of the mind and body... how should I say it, I think that because you work on these together in a way it sort of.. urges each other along. In that it's hard to master the mind if your body is fed poorly and too much and you are distracted by every itch that comes by, and it is hard to master the body if you have immoral thoughts constantly swimming through your mind.

I hope I can put these exercises to work. Howe'er I too have a question about reward/punnishment and about subconscious interferences.. I'm not quite sure what either of these encompass

Thanks again
Apricot
Logged
Would it surprise you to learn I taste like strawberries?
March 23, 2006, 02:13:01 PMReply #27
Trillis
[Posts By Osmosis](#)

Offline

Has a lot of posts

1244

Karma:

13

[View Profile](#)

Re: Self Mastery

How...Odd? I hadn't realised this article existed until now.. :confused:

Logged

July 20, 2006, 07:17:39 PMReply #28

thoth

New Member

Offline

*

2

Karma:

0

[View Profile](#)

Re: Self Mastery

i am apphaled by the idea that animals do not have souls...

but thats the christian in you talking

think about the more earthly magicks, such as the native american medican men. for them-every animal, every plant, every rock, every storm has a soul.

but i see this has already been adressed, wo i will not make a huge post about it

Logged

April 19, 2007, 10:45:26 PMReply #29

Wonderland

Veritas Furniture

Offline

414

Karma:

0

Personal Text

ISIS

[View Profile](#) My blog space (just getting started 06/07)

Re: Self Mastery

Speaking as someone who embraces vegetarianism, Native American (Indian) religions, Christianity, the belief in the power of stones, storms, etc., I would like to suggest that, perhaps, as it is used herein, the word "animal" does not, necessarily, refer to animals.

I think it is more metaphoric in its usage.

Logged

Yeeesh! Apparently I forgot the signature changes on all posts....AND until you change it again...oh well enough then....sorry 'bout that

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The Veritas Society »Academic Areas »Articles »Spirituality and Philosophy of the Arts
»Self Mastery

Jump to:

==> Spirituality and Philosophy of the Arts

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»Self Mastery

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Author Topic: Self Mastery (Read 43360 times)

0 Members and 1 Guest are viewing this topic.

April 19, 2007, 11:53:38 PMReply #30

Tsumaru

Posts By Osmosis

Offline

1780

Karma:

0

[View Profile](#)

Re: Self Mastery

No, I believe it's quite literal.

Logged

Quote from: Hech on November 19, 2008, 03:59:48 PM

don't believe everything you read... especially if it comes from me.

April 20, 2007, 03:51:21 AMReply #31

Wonderland

Veritas Furniture

Offline

414

Karma:

0

[Personal Text](#)

ISIS

[View Profile](#) My blog space (just getting started 06/07)

Re: Self Mastery

You make a good point, in a very general sense. I just wrote out a bunch of stuff [in this post] that would make sense to fundamentalist Christians and deleted it. There probably aren't very many people so indoctrinated reading this article to the end and need to have their "hands held".

Though I would ask you, Tsumaru, if you don't mind, what is the significance behind your screen name? I have read many of your posts and am curious. Feel free to respond via PM if this is too personal a question for general eyes. I apparently haven't gotten the concept of PM down very well as of yet. I thought it meant postmodernization? :rolleyes:

Logged

Yeeesh! Apparently I forgot the signature changes on all posts....AND until you change it again...oh well enough then...sorry 'bout that

April 20, 2007, 07:18:33 AMReply #32

Steve

Posts By Osmosis

Offline

3685

Karma:

139

View Profile

Re: Self Mastery

"I would like to suggest that, perhaps, as it is used herein, the word "animal" does not, necessarily, refer to animals" By the typical scientific definition of animal, humans are basically included in the categorization. It's when psychology or religion throw their definitions in that there are differences.

From dictionary.com <http://dictionary.reference.com/browse/animal>

Quote

an-i-mal /ˈænəməl/ Pronunciation Key - Show Spelled Pronunciation[an-uh-muhl]

Pronunciation Key - Show IPA Pronunciation

—noun

1. any member of the kingdom Animalia, comprising multicellular organisms that have a well-defined shape and usually limited growth, can move voluntarily, actively acquire food and digest it internally, and have sensory and nervous systems that allow them to respond rapidly to stimuli: some classification schemes also include protozoa and certain other single-celled eukaryotes that have motility and animallike nutritional modes.
2. any such living thing other than a human being.
3. a mammal, as opposed to a fish, bird, etc.
4. the physical, sensual, or carnal nature of human beings; animality: the animal in every person.
5. an inhuman person; brutish or beastlike person: She married an animal.
6. thing: A perfect job? Is there any such animal?

—adjective

7. of, pertaining to, or derived from animals: animal instincts; animal fats.
8. pertaining to the physical, sensual, or carnal nature of humans, rather than their spiritual or intellectual nature: animal needs.

[Origin: 1300–50; ME (< OF) < L, n. deriv. (with loss of final vowel and shortening of ā) of animāle, neut. of animālis living, animate, equiv. to anim(a) air, breath + -ālis -al1; E adj. also directly < L animālis]

From wikipedia <http://en.wikipedia.org/wiki/Animal>

Quote

Characteristics

Animals have several characteristics that set them apart from other living things. Animals are eukaryotic and usually multicellular (although see Myxozoa), which separates them from bacteria and most protists. They are heterotrophic, generally digesting food in an internal chamber, which separates them from plants and algae. They are also distinguished from plants, algae, and fungi by lacking cell walls. All animals are motile, if only at certain life stages.

So the use of the term "animal" in the article to refer to the non-divine portion of mankind's being is quite literal.

~Steve

Logged

Mastery does not occur when you've performed a feat once or twice. Instead, it comes after years of training, when you realize that you no longer notice when you're performing a feat which used to require so much effort. Even walking takes years of training for a human: why not everything else?

April 20, 2007, 10:38:45 AMReply #33

Oriens Lvx Lucis

Posts By Osmosis

Offline

766

Karma:

-1

[View Profile](#)

Re: Self Mastery

Man is, at least from the physical perspective, merely a highly evolved animal. The ability to concentrate on a certain point on a wall for many hours at a time is in itself, while not apparently practical, a far more advanced use of concentration and attention than can be seen manifested by another animal.

The word "animal" can be used in the sense of a metaphor:

More "animalistic parts of the soul," for example, is synonymous with the literal "vulgar parts of the soul." The soul is not an animal nor is any part of it an animal, but the term "animalistic" is suitable to term vulgar areas in contrast with those erudite as vulgarity, being lower than piety, can be paralleled with an animal and man.

It may also be used as a literal word. An animal is physically, and from what is observed, mentally lower than a human being. Therefore, "animals, not gods" can be used to compare animals literally with humans as gods or metaphorically to show the animalistic areas of the soul and the more "pure" ones.

Either interpretation suffices.

Logged

April 20, 2007, 10:16:00 PMReply #34

Tsumaru

Posts By Osmosis

Offline

1780

Karma:

0

View Profile

Re: Self Mastery

Quote from: Wonderland on April 20, 2007, 03:51:21 AM

Though I would ask you, Tsumaru, if you don't mind, what is the significance behind your screen name? I have read many of your posts and am curious. Feel free to respond via PM if this is too personal a question for general eyes. I apparently haven't gotten the concept of PM down very well as of yet. I thought it meant postmodernization? :rolleyes:

Haha, postmodernization. I actually chuckled out loud at that one.

Anyway, there is no secret nor significance to my username. In fact, I've spoken about it a number of times. Here is an interesting topic:

<http://forums.v society.net/index.php?topic=7699.0>

In a nutshell though, I just basically pulled it out of my ass because I wanted something Japanesey sounding. I had no idea it was a real Japanese word at all when I made it.

Is there something that you consider to seem significant about the name/word?

Logged

Quote from: Hech on November 19, 2008, 03:59:48 PM

don't believe everything you read... especially if it comes from me.

April 22, 2007, 11:12:06 AMReply #35

Wonderland

Veritas Furniture

Offline

414

Karma:

0

Personal Text

ISIS

View Profile My blog space (just getting started 06/07)

Re: Self Mastery

Tsumaru, I guess it's a good thing you pulled it out of your ass, cuz it must have been "plugged up". I chuckled out loud at that one, myself. When I first came to Veritas, I never read any chat stuff until after I registered, so I had an impression of you being a young, androgynous, martial arts warrior. FYI - I use androgynous like yin and yang, not in a "bad" way, though I figure you already know that. To me, it is a compliment, and I hope it is to you, too. Just by spelling I associated it with tsunami, which, when you think about it, is also something one gets as a result from being clogged or plugged up. It works on all levels! I love it when I think I made something up and it turns out it has a very interesting significance, after all. There are no coincidences.

Also, thanks to Oriens L.L., for putting my vague ideas into a much clearer and more informative post. Sometimes I just think I know everything. :wink:

Logged

Yeeesh! Apparently I forgot the signature changes on all posts....AND until you change it again...oh well enough then...sorry 'bout that

April 23, 2007, 12:14:23 AMReply #36

Tsumaru

Posts By Osmosis

Offline

1780

Karma:

0

View Profile

Re: Self Mastery

Quote

When I first came to Veritas, I never read any chat stuff until after I registered, so I had an impression of you being a young, androgynous, martial arts warrior.

shrugs I try not to put too many classifications on myself. You'll have to ask someone who knows me better whether that really adds up or not. I'd like to think there's a bit more to me than two adjectives and a noun though. =P

Logged

Quote from: Hech on November 19, 2008, 03:59:48 PM

don't believe everything you read... especially if it comes from me.

April 25, 2007, 12:22:08 PMReply #37

Wonderland

Veritas Furniture

Offline

414

Karma:

0

Personal Text

ISIS

[View Profile](#) [My blog space \(just getting started 06/07\)](#)

Re: Self Mastery

No doubt. I would hope so, too. I was just going off of the icon and name at the time. That was then. As for now, I am still just learning, so...how does "totally hot and in control" sound?

Logged

Yeeesh! Apparently I forgot the signature changes on all posts....AND until you change it again...oh well enough then...sorry 'bout that

August 08, 2007, 06:03:26 AMReply #38

queen of the south

[Posts By Osmosis](#)

Offline

526

Karma:

1

Personal Text

WTF?????

[View Profile](#) [Mind2win](#)

Re: Self Mastery

And there I was thinking all this time that I have been trying to lose weight all my life! But behind the facade of this innocent looking diet In actual fact I was learning how to master myself!!!!

Incredible!!!! :cool:

Logged

Changing your mind will change the world,World

peace,Love,Happiness,Health,Abundance-these things are obtainable right here,right now.

March 18, 2008, 04:11:34 PMReply #39

[Draconic Feathers](#)

[Veritas Furniture](#)

Offline

[he-who-posts-lots](#)

436

Karma:

3

Personal Text

You are Me and I am You; I'll always Be with You

[View Profile](#) [My art work](#)

Re: Self Mastery

Logged

Following our Will and Wind, we may just go where no one's been

Solve et Coagula

Continue Expanding Consciousness...

aeresvistaas.daportfolio.com

April 03, 2009, 09:46:03 AMReply #40

Violet

[Posts By Osmosis](#)

Online

1003

Karma:

33

Personal Text

Your friendly neighborhood Verigeek.

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Re: Self Mastery

I've got a question about point 5:

The IIH of Franz Bardon said something similar, like 'thinking about your work when you're at work and home when you're at home.'

My question is, would it be a problem to think about things in your spiritual/magick development during these 'mundane' activities?

Because since I've been working with Magick and Yoga, I tend to think about it the whole day, even when I'm at school and doing my homework.

So, would this be a problem for my concentration, and should I really be able to stop thinking about these things?

~Tempestum

Logged
April 03, 2009, 10:18:47 AMReply #41
Draconic Feathers
Veritas Furniture

Offline

he-who-posts-lots

436

Karma:

3

Personal Text

You are Me and I am You; I'll always Be with You

View Profile My art work

Re: Self Mastery

Quote from: Tempestum on April 03, 2009, 09:46:03 AM

I've got a question about point 5:

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My question is, would it be a problem to think about things in your spiritual/magick development during these 'mundane' activities?

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So, would this be a problem for my concentration, and should I really be able to stop thinking about these things?

~Tempestum

Depends...is it hurting your practice? Can you not help but constantly think about such things? Does it bother you when you try not to? Test yourself

Logged

Following our Will and Wind, we may just go where no one's been

Solve et Coagula

Continue Expanding Consciousness...

aeresvistaas.daportfolio.com

April 03, 2009, 02:29:12 PMReply #42

Rawiri

Veritas Teacher
Posts By Osmosis

Offline

Wandering Nomad

928

Karma:

41

Personal Text

Veritas Teacher

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Re: Self Mastery

Quote

Because since I've been working with Magick and Yoga, I tend to think about it the whole day, even when I'm at school and doing my homework.

So, would this be a problem for my concentration, and should I really be able to stop thinking about these things?

Yes. If your mind can easily go to one focus - but then cannot remove from it and attach to something else...then your mind is not controlled. It is just running along a new groove of concentration you have formed for it, beyond your control. Being able to focus your mind on your so called "mundane" affairs is grounding, and prevents you being to airy-fairy headed. The only time you can EVER make a decision is when you are living in the now, and daydreaming about things not here yet (or already done) - unless deliberate and earnest thought - is a waste of your 'mental resources.' There are some cases when you might add a 'thought' that you want to always be going on, such as the idea of everyone being an aspect of God in karma yogis. But even then, there should be control. At the moment, you are a slave, not a master. And "the slaves shall ever serve."

Logged

November 10, 2010, 07:50:34 PMReply #43

[Dancing_Crow](#)

Posts By Osmosis

Offline

636

Karma:

13

Personal Text

Jai Guru Deva Om

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Re: Self Mastery

I would substitute the phrase/mental construct "animal" for machine. In my belief system, animals have souls and as such are just as capable of being my teacher as any other animal out there. (humans included).

Machines on the other hand don't have souls. I may have the spelling wrong but I believe the Russian Mystic Gurdjieff talked about the "robots" or "machines" within us needing to be purged.

Are you a man or a machine?

Logged

"Allow the beauty and grace of what you love BE what you DO and KNOW."

November 11, 2010, 01:31:28 PM Reply #44

Mindlessinvalid

Posts By Osmosis

Offline

1205

Karma:

10

Personal Text

Crazy and Can't Get out of Bed

[View Profile](#)

Re: Self Mastery

animalism refers to that which compels you, rather than you compelling it.

To be animalistic is to give into your desires, machines don't have desires by your reasoning and therefore are unsuitable for this analogy.

I can direct you to some psychological studies showing how animals let certain factors such as food or comfort compel them. It just makes the analogy we're using all the more valid.

Logged

Clothes make the man, and naked people have little or no say in society.

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Author Topic: Self Mastery (Read 43359 times)

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November 12, 2010, 10:56:11 AMReply #45

Violet

Posts By Osmosis

Offline

1003

Karma:

33

Personal Text

Your friendly neighborhood Verigeek.

[View Profile](#)

Re: Self Mastery

If we are to call the neurologically-programmed urges in animals 'desire', it would only be fair to call the programmed urges in machines the same thing.

Logged

November 12, 2010, 08:38:50 PM Reply #46

Wren

[Posts By Osmosis](#)

Offline

1711

Karma:

32

[View Profile](#)

Re: Self Mastery

I'm going to throw down with Maslow on this one. The Pyramid of Needs seems like the saner option when compared to the various iterations on the theme of "angel on the right shoulder; devil on the left." The me that seeks to continue living by procuring food and shelter is simpler, more vital, and less "socially restrained" than the me that seeks self-actualization. Does that mean that it is bad to want to eat and that I should become a Jain Saint by starving myself while reciting mantra for the sake of all sentient beings? Some would say so; a few have even done so, but in this case I'm more willing to adopt the biological android simile from recent psychology. The levels of the pyramid are just like levels of priority and as the priority increase, so does the drasticness of response possible to elicit. "The Machine Inside" becomes simply a set of subroutines that may be evoked in the improper places to do things they were not built to do thanks to funky coding, but they aren't evil alien space-demons. We can re-code to make the habitual sub-routines more efficient at doing their job, freeing up processing space for the important stuff, like Life, the Universe, and Everything, while the sub-controllers keep the Doritos input constant. It's even possible to fiddle with the priority settings, but like always, the factory settings are the only ones tested to avoid crashes and latent bugs waking up and flying into the vacuum tubes.

Viva Metaprogramming. Viva Magic.

I don't know a lick of code, so if my jargon got me eaten by a grue, I'll happily edit to save face. :wink:

Maybe Mercury is having his way with my speech patterns? *shrug*

« Last Edit: November 12, 2010, 08:59:29 PM by Wren »

Logged

November 13, 2010, 07:50:54 AMReply #47
Dancing_Crow
Posts By Osmosis

Offline

636

Karma:

13

Personal Text

Jai Guru Deva Om

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Re: Self Mastery

Quote from: Wren on November 12, 2010, 08:38:50 PM

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Viva Metaprogramming. Viva Magic.

I don't know a lick of code, so if my jargon got me eaten by a grue, I'll happily edit to save face. :wink:

Maybe Mercury is having his way with my speech patterns? *shrug*

I like this metaphor and approach. I think that's what I was really trying to say - thanks for reading my mind. :)

Logged

"Allow the beauty and grace of what you love BE what you DO and KNOW."

November 13, 2010, 06:44:07 PMReply #48

Wren

Posts By Osmosis

Offline

1711

Karma:

32

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Re: Self Mastery

What are cyborgs for if not to utilize advanced algorithmic processing sequences in order to accurately map complex hypothetical situations in a manner indistinguishable from functional augury? :)

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==> [Spirituality and Philosophy of the Arts](#)

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Welcome. This article index is designed to guide you through your study of psi. Psi is the use of mental abilities to interact with the physical world without the use of the five senses or the physical body. It distinguishes itself from the other paradigms by taking a more focused and direct approach, and by a history in close conjunction with scientific studies in the field of parapsychology.

To begin your study in psi, you can read these articles in the order presented here.

While you are reading, stop everytime you get to an exercise and practice that exercise until you are comfortable with it before continuing. Learning psi requires regular practice,

rather than simply reading, and you need to practice beginning exercises in order to lay a foundation of understanding so that later material makes sense to you.

Contents

- 1 Beginning study
- 2 Fundamental Dynamic Psi Course
- 3 Developing Skills
- 4 Playful Psychic, by Skywind
- 5 Reference and Resources
- 6 Complete article list

Beginning study

Focal Meditation - This article describes focal meditation and an exercise for practicing it. Focal meditation is an instrumental part of gaining reliable and consistent control over your psionic abilities, and is an excellent place to begin your study.

Introduction to Kinetics - This article describes kinetics, the art of causing physical change with psi, and presents a potent training technique using kinesis of a candle flame.

Fundamental Dynamic Psi Course

The following lessons are from a public course on Dynamic Psi.

Introduction and Focal Meditation

Introduction to Kinetics

Future Selection

Psions: Masters of Transformation

Introduction to Inner Meditation and Linking

Introduction to Scanning

Introduction to the Conceptual Domain

Introduction to Energy

Constructs, Grounding, and Filtering

Developing Skills

All Around Scanning - An overview of scanning, including discussion of linking, shields, energy bodies, and other aspects.

Binding Constructs to Objects - The theory and applications of binding psi constructs to physical objects, along with several methods for achieving this.

How to NOT Practice Psi - A warning regarding some counterproductive mistakes which are commonly performed.

PsiLink - A php program for practicing both kinesis and precognition with conceptually separate images.

Telepathy Exercise - A simple freestyle telepathy exercise for the communication of personal experiences.

A Treatise on Self Hypnosis - An article on how to use self hypnosis to bring about positive changes in yourself.

The Secondary Cerebral Cortex of the Psion - An article introducing an advanced scanning technique within the Dynamic Psi system.

Construct Dynamics - An article on the creation of combinations of constructs for

complex behaviors.

Playful Psychic, by Skywind

Playful Psychic, Preparation - A guide to preparing for study in psi.

Playful Psychic, Basic Skills - A primer of skills such as grounding, drawing energy, creating psiballs, and shielding.

Playful Psychic, Advanced Skills - A primer of skills such as empathy, telepathy, astral projection, aural vision, psychokinesis, and giving readings.

Playful Psychic, Appendix - Worksheets, statistical information, and scientific organizations.

Reference and Resources

Glossary of Psi Terms - This is a glossary which defines many of the common terms in psi.

The True Nature of Psi - This article describes the scientific evidence which shows that psi is not electromagnetic or physical in nature, and presents an explanation which fits with the experimental and experiential evidence.

The History of Psi - This article presents a brief overview of the history of psi.

Frequently Asked Questions about Psi - This FAQ covers the most commonly asked introductory questions, questions about the nature of psi, questions relating psi to other things, and questions about the practice of psi.

Ganzfeld Meditation Applet - An article introducing a Java applet for meditation which includes visual and auditory stimuli to help draw one into a meditative state.

Complete article list

For the complete set of Veritas Articles on psi, click here.

Categories: PsionicsArticles

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http://vsociety.net/wiki/Mentoring:Mentoring_program

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About this capture

Mentoring:Mentoring program

PageDiscussionView sourceHistory

The mentoring program was started to match people who are starting out (mentees) and looking for experienced people (mentors) in a specific path to help and guide them in their studies. The mentee will make an agreement with the mentor as to how they will communicate, and what discussions will be about. It's basically a system meant to match an experienced person with someone looking for a helping hand in their studies.

Contents

1 Mentoring Forums

2 Applying

3 Mentor Bios

4 Applying to become a mentor

Mentoring Forums

To visit the forums specifically related to the program just click here: [Mentoring Forums](#)

Applying

All you have to do is post your application here. You will be notified as soon as a mentor for your subject is available, or we will try to give you an estimate of how long you will have to wait. Upon sending your request to a current mentor you will be notified as soon as time allows.

The following is the proper format for an application to become a mentoring student:

* Name (what you want to be called):

* Age:

* Time Zone:

1. What are you interested in studying at Veritas?

2. What are your other interests?

3. Why are you applying to the mentor program?

4. (Optional) Which mentor you would like. (Please note that this will not guarantee you your preferred mentor, and some mentors are more selective than others.)

To see some of the subject areas which can be studied and some basics of studying, read this forum thread.

The veritas staff can recommend someone if asked but the preferred process is by posting an application here. or by sending a private message to a specific mentor of your own choice.

Mentor Bios

To see who the mentors are and what they mentor specifically please view this page:

Mentor bios

Applying to become a mentor

If you are interested in becoming a mentor please view the following page for details:

Becoming a mentor

Categories: MentoringOfficial Pages

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20

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About this capture

Veritas Constitution

PageDiscussionView sourceHistory

In the interest of maintaining the activity and productivity of the Veritas Society, this document will be the Veritas Constitution. This will be the dominant authority for the Veritas Society. It will go into effect upon approval by any of the methods listed in Article IV. (Approved January 25th, 2007, by 100% of Council, 100% of Staff, and 92.7% of Member votes.)

Contents

1 I. Voting

2 II. Veritas Staff

2.1 A. Veritas Council

2.2 B. Veritas Teachers

2.3 C. Veritas Moderators

2.4 D. Veritas Tech Team

2.5 E. Emergencies

2.6 F. Non-staff positions

3 III. Veritas Rules

4 IV. Amendments

I. Voting

All voting under this document will have one week for voting and discussion, unless otherwise stated. Voting may terminate early if all eligible people have voted. Steps should be taken to ensure that each person votes only once in each category being considered. Votes will be calculated as a percentage of those who vote.

II. Veritas Staff

The Veritas Staff will consist of a Council, Teachers, Moderators, and a Tech Team.

A. Veritas Council

The Council will be the highest administrative authority under this document, and will be responsible for the general guidance and oversight of the community.

1. Council members will be added under any of the following conditions:

- a. Unanimous approval by the Council, with one month for voting and discussion.
- b. Two-thirds approval by the Council, and two-thirds approval by the Staff, with two weeks for voting and discussion.
- c. Two-thirds approval by the Staff, two-thirds approval by the members, and the approval of one Council member, with two weeks for voting and discussion.
- d. Three-fourths approval by the Staff, and three-fourths approval by the members, with two weeks for voting and discussion.

2. While it should only be done after careful thought about the future of the community, Council members may be removed under any of the following conditions:

- a. Resignation of the Council member.
- b. Two-thirds approval by the Council, two-thirds approval by the Staff, and two-thirds approval by the members, with two weeks for voting and discussion.
- c. Three-fourths approval by the Staff, two-thirds approval by the members, and the approval of one Council member, with two weeks for voting and discussion.
- d. Three-fourths approval by the Staff, and three-fourths approval by the members, with

two weeks for voting and discussion.

B. Veritas Teachers

The Veritas Teachers will be responsible for the selection, creation, or direction of educational content. They may delegate these tasks as appropriate.

1. Veritas Teachers will be added under any of the following conditions:

- a. Majority approval by the Council.
- b. Majority approval by the Staff, and approval of one Council member.

2. Veritas Teachers will be removed under any of the following conditions:

- a. Majority approval by the Council.
- b. Majority approval by the Staff, and approval of one Council member.

C. Veritas Moderators

The Veritas Moderators will be responsible for monitoring the content of the community, enforcing the rules, and guiding the community in a positive direction.

1. Veritas Moderators will be added under any of the following conditions:

- a. Majority approval by the Council.
- b. Majority approval by the Staff, and approval of one Council member.
- c. Two-thirds approval by the Staff, and majority approval of the members.

2. Veritas Moderators will be removed under any of the following conditions:

- a. Majority approval by the Council.
- b. Two-thirds approval by the Staff, and approval of one Council member.
- c. Two-thirds approval by the Staff, and two-thirds approval of the members.

D. Veritas Tech Team

The Tech Team will perform technical tasks for the maintenance of the community, and for the implementation of this document. Various levels of access may be granted to members of the Tech Team by the Council.

1. Tech Team members may be added under any of the following conditions:

- a. Unanimous approval by the Council, with two weeks for voting and discussion.
- b. Majority approval by the Council, and two-thirds approval by the Staff, with two weeks for voting and discussion.

2. Due to the sensitive nature of the access granted to the Tech Team, Tech Team members will be removed under any of the following conditions:

- a. Majority approval by the Council.
- b. Majority approval by the Staff, and approval of one Council member.

E. Emergencies

During emergency situations, or when a security risk is perceived, access of a Staff member may be temporarily restricted. Upon approval of a Council member, the restriction of access may continue until the completion of a vote.

F. Non-staff positions

Non-staff positions may be created by the Staff as seen fit for the productivity of the community. Unofficial non-staff positions may be created by any Staff member as desired, and official non-staff positions can be created by approval of one member of Council, or by majority vote of the Staff.

III. Veritas Rules

The Veritas Rules will be changed upon any of the following conditions:

- A. Majority approval by the Council.

- B. Majority approval by the Staff, and approval of one Council member.
- C. Two-thirds approval by the Staff, and majority approval by the members.

IV. Amendments

Amendments to this document will be valid under any of the following conditions:

- A. Unanimous approval by the Council, and two-thirds approval by the Staff, with two weeks for voting and discussion.
- B. Two-thirds approval by the Council, two-thirds approval by the Staff, and two-thirds approval by the members, with two weeks for voting and discussion.

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http://vsociety.net/wiki/Veritas_staff

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03 Mar 2006 - 31 Jan 2020

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About this capture

Veritas staff

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This page lists the current Veritas Staff members and their position.

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July 07, 2014, 07:06:07 PM

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214606 Posts in 15300 Topics by 19727 Members - Latest Member: - Fake Oakley
Sunglasses Most online today: 159 - most online ever: 430 (June 28, 2007, 02:58:51
PM)

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|||-+ The Golden Dawn 0 Members and 1 Guest are viewing this topic. « previous
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Author Topic: The Golden Dawn (Read 4952 times)

Vox Nocti

Frequent poster

Veritas Furniture

Posts: 256

Karma: 0

Frequent poster

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The Golden Dawn

« on: January 12, 2006, 02:56:01 PM »

Hello fellow Veritas-members,

Just a quick question: What in the name of all things sane do we need the golden dawn
for at this site?

Logged

"I'd like to apologize in advance for anything that I may say or do that could be construed as offensive as I slowly go NUTS." (Col. Jack 'O Neill, Stargate sg-1)

Ashrak: "And you are considered...well, a pain in the nikta"

'O Neill: "Neck?"

Teal'c: "No."

Lord Draker

Greenhorn

Settling In

*

Posts: 30

Karma: 0

Sorcerer of forgotten power

[View Profile](#)

Re: The Golden Dawn

« Reply #1 on: January 12, 2006, 03:21:36 PM »

Why not. And not to be weird but that sounds quite disrespectful.

Logged

"The meeting of two personalities is like the contact of two chemical substances: if there is any reaction, both are transformed."

Adept

Posting chief

Posts By Osmosis

Posts: 1145

Karma: 4

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Re: The Golden Dawn

« Reply #2 on: January 12, 2006, 04:28:54 PM »

Tsu: Didn't you join the SOM?

And why not have all the Golden Dawn stuff? Its to attract intelligent ceremonial magicians to the site. Besides, its a very respectable system of magic that many beginners can benefit from.

Adept
Logged

Tsumaru
Posts By Osmosis

Posts: 1780
Karma: -1

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Re: The Golden Dawn
« Reply #3 on: January 12, 2006, 04:35:55 PM »
Adept, I was bored. I haven't logged in at all since then. I was just interested to see what they did. It wasn't great.

Logged
Quote from: Hech on November 19, 2008, 03:59:48 PM
don't believe everything you read... especially if it comes from me.

XIII
Pirate of Veritas nth-Dimensional Planes
Veritas Teacher
Posts By Osmosis

Posts: 1159
Karma: 9

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Re: The Golden Dawn
« Reply #4 on: January 12, 2006, 05:41:10 PM »
I don't see why not, the GD has a lot to offer in the ways of ceremonial magic. I respect the order for its tradition and richness in knowledge, and it can help an aspiring hermetic/cerimonial magician along the path.
Logged

(04:16:47) (@kobok) And if you push hard enough, you can shove quite a lot into a chicken.

Fromadistance

A Familiar Feature

Posts: 177

Karma: 0

He comes from a distance.

[View Profile](#)

Re: The Golden Dawn

« Reply #5 on: January 12, 2006, 06:06:35 PM »

What's wrong with the GD?

Really, it is a very efficient and powerful system of magic. Some of their stuff needs to be tinkered with a bit, but it does provide the basis for most ceremonial magic.

I love the GD =)

Distance

Logged

Darkflame

Frequent poster

Posts By Osmosis

Posts: 556

Karma: 1

武礼久

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Re: The Golden Dawn

« Reply #6 on: January 12, 2006, 09:41:09 PM »

I don't find the initiation rituals or some of the other aspects useful, and in some cases I have found the system to be detrimental.

I would rather study the masters of the system rather than the system itself. Now there are some useful insights and an interesting read. smiley

Logged

<kobok> Link isn't wearing any pants.

<kobok> What sort of goblin porn is this?

<Prophecy> Darkflame: A swift punch to one of the eyes has marvellous results.

Fromadistance

A Familiar Feature

Posts: 177

Karma: 0

He comes from a distance.

[View Profile](#)

Re: The Golden Dawn

« Reply #7 on: January 13, 2006, 06:42:06 AM »

Yeah, I throw out the initiation bits too. But still... it's excellent IMO.

Logged

Darkduck

Posts By Osmosis

Posts: 1750

Karma: 5

Veritas' Nazgûl

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Re: The Golden Dawn

« Reply #8 on: January 13, 2006, 07:55:42 AM »

Effective or not, I find it a bit...'cultish'...so to speak. I also trust that Veritas doesn't go too far with this...*folds arms*. Veritas is still an independent source; even though everything can (and should) be represented, this shouldn't be taken too far. No moonies on this site! >_>

Logged

"Well, aside from sustaining massive internal injuries in a plane crash, and being chased by the army, the navy, and a troop of girl scouts, yeah, I'm, uh, just peachy."

~DD

Tsumaru
Posts By Osmosis

Posts: 1780
Karma: -1

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Re: The Golden Dawn

« Reply #9 on: January 13, 2006, 01:58:45 PM »

OMFG0RZ LET'S TURN VERITAS INTO IT'S OWN GOLDEN DAWN SECT!!!!

Logged

Quote from: Hech on November 19, 2008, 03:59:48 PM

don't believe everything you read... especially if it comes from me.

XIII

Pirate of Veritas nth-Dimensional Planes

Veritas Teacher

Posts By Osmosis

Posts: 1159
Karma: 9

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Re: The Golden Dawn

« Reply #10 on: January 13, 2006, 02:06:46 PM »

I get to be the grand high master of all >.> <.<

Logged

(04:16:47) (@kobok) And if you push hard enough, you can shove quite a lot into a chicken.

Tsumaru

Posts By Osmosis

Posts: 1780
Karma: -1

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Re: The Golden Dawn

« Reply #11 on: January 13, 2006, 02:19:10 PM »

Only if you can defeat me in a magic duel which involves lots of summoning and banishing of demons and the like...but no one will see it except for us, but we'll claim it happened!

Logged

Quote from: Hech on November 19, 2008, 03:59:48 PM

don't believe everything you read... especially if it comes from me.

Vox Nocti

Frequent poster

Veritas Furniture

Posts: 256

Karma: 0

Frequent poster

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Re: The Golden Dawn

« Reply #12 on: January 13, 2006, 03:34:47 PM »

I side completely with DD's reply.

Veritas has stayed independent for a years, something which I think has always been one of it's greatest strengths, and I see no real reason why this could or should change.

Putting the question of GD being a cult aside (sure smells like it though, I mean, initiation rituals? Even my fraternities don't do them anymore...), we must take in consideration what kind of effect this has on our image. By posting something like GD material on our main article side, will inevitably lead some quick (and stupid) visitors to believe we are supporting the Freemasons. And although they're probably a swell bunch of guys, I don't feel like we should be associated with them, since this can scare away potential members.

And let's face it, do we really need another type of mentally insane teenagers here? This time not one shouting "KAMEHAMEHA!!1!R0X0R2!" (or whatever), but "I've found the holy grail!!! The Da Vinci Code is real!", etc.?

Btw, yes, I sound disrespectful. That's partially because it's just not my cup of tea, but mainly because alarm bells are ringing all over the place here, telling me that this GD crap could potentially be bad for this site, which still has a special place in my heart

("Awwwww...")

~Vox

Logged

"I'd like to apologize in advance for anything that I may say or do that could be construed as offensive as I slowly go NUTS." (Col. Jack 'O Neill, Stargate sg-1)

Ashrak: "And you are considered...well, a pain in the nikta"

'O Neill: "Neck?"

Teal'c: "No."

Zake

Veritas Staff

Veritas Moderator

Posts By Osmosis

Posts: 1722

Karma: 1

Veritas Staff

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Re: The Golden Dawn

« Reply #13 on: January 13, 2006, 05:20:23 PM »

Well, the basic thing is this; magic, insofar as its been practiced in the west for the last century, has been largely based upon the works (often "translations") of people like Mathers, Crowley, Regardie, etc. And, it just so happens, that these people were part of this big pile of magicians that called themselves the "Golden Dawn," which was a large part of the sophisticated occult practice going on a hundred or so years ago.

Of course, from this worthy place in the past, it has since then fragmented, lost its famous members and gained no new ones, and published its super-secret documents of secrets, so I wouldn't go so far as to say that Veritas should have anything to do with the various Golden Dawn clubs that exist today. However, having the Golden Dawn documents on the site makes just as much sense as any other important source. If newcomers come in and say "OMG GD=Fr33MASSONS you CULT b@\$stards KAMEHAMEHOLYGRAILHA!", they probably wouldn't have been a meaningful contribution in either case.

Incidentally, though, if it would make the issue any better, I don't see why the GD documents has to be a separate link on the main page rather than just a part of the e-book list.

Logged

Act; for the universe will never forget your movement, nor will it ever forgive your stillness.

Tsumaru

Posts By Osmosis

Posts: 1780

Karma: -1

[View Profile](#)

Re: The Golden Dawn

« Reply #14 on: January 13, 2006, 09:19:10 PM »

I figure GD material would be fine if it was integrated sensibly into the Veritas-Wiki likewise with all other information. Assuming that we are not stressing the value of Golden Dawn over anything else, there should be no issues. It also seems a bit stupid having two subcategories of the Magic section as Golden Dawn and Rituals, with half of the Rituals content being half of the Golden Dawn content. But meh. Oblitering GD information from the site defeats the whole knowledge/truth bullshit, but focussing on it also defeats the unbiased openmindedness bullshit (it's all bullshit, yeah). So, meh. Whatever.

Logged

Quote from: Hech on November 19, 2008, 03:59:48 PM

don't believe everything you read... especially if it comes from me.

Pages: [1] 2 3 [Print](#)

<http://forums.v society.net/index.php/topic%2C7393.15.html>

1 capture

7 Jul 2010

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2009 2010 2011

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July 07, 2010, 10:41:33 AM

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166541 Posts in 12245 Topics by 6539 Members - Latest Member: - VeritaSeraph

Most online today: 67 - most online ever: 430 (June 28, 2007, 02:58:51 PM)

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|| |-+ The Golden Dawn 0 Members and 1 Guest are viewing this topic. « previous
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Author Topic: The Golden Dawn (Read 2800 times)

Rafnul!

he-who-posts-lots

Posts By Osmosis

Posts: 989

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Re: The Golden Dawn

« Reply #15 on: January 14, 2006, 12:13:23 AM »

Any information is worth viewing. Any credible information is worth displaying.

Logged

Darkflame

Frequent poster

Posts By Osmosis

Posts: 537

武礼久

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Re: The Golden Dawn

« Reply #16 on: January 14, 2006, 12:49:42 AM »

If you have some non-GD rituals to add, then do so. I made the rituals category because I saw a whole lot of entries in the magic category that were rituals and thought "hey, I could make this better by making a category for them". It just so happens that most of the rituals were Golden Dawn rituals. It may seem silly at the moment, but it was meant for the future. It's even sillier having only either a GD or ritual or no category for them.

Logged

<kobok> Link isn't wearing any pants.

<kobok> What sort of goblin porn is this?

<Prophecy> Darkflame: A swift punch to one of the eyes has marvellous results.

Tsumaru

Posts By Osmosis

Posts: 1780

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Re: The Golden Dawn

« Reply #17 on: January 14, 2006, 02:19:08 AM »

Meh. Do what thou wilt.

HAR HAR HAR!!!

That would have been so much funnier if it was GD, not Thelemic. Angry

Logged

Quote from: Hech on November 19, 2008, 03:59:48 PM

don't believe everything you read... especially if it comes from me.

Adept

Posting chief

Posts By Osmosis

Posts: 1145

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Re: The Golden Dawn

« Reply #18 on: January 15, 2006, 10:52:35 AM »

Whoa...I leave for a few days and I come back to find my work being attack like mad.

Sheesh. I really don't see what you guys have against the Golden Dawn. How is the GD going to bring in Freemason haters and da-vinci fanatics? Not one of them is mentioned in GD literature. The only connection the GD has to the Free Masons is the fact that the founders were Freemasons (among other things) and the grade system is based on the three degree system. By taking down the info, you do what? cut off the flow of some experienced magicians wishing to come here and read about the GD and thus bring their own ideas about Ceremonial magic. I fail to see how this is a bad thing. The Golden Dawn is NOT a cult. The initiation rituals are highly symbolic rituals designed to tune the initiate into the golden dawn current which is a sort of giant egregore that assists the student. Have you ever done the LBRP and find it quite effective, but then devise your own ritual and fail miserably? It's the current giving you assistance. It's the whole casual sphere associated with the rituals.

Now, why should it have its own category? Because it's a huge freaking topic! What's up on the site is very minuscule. I never did find the time after to fill in the rest of the lectures, rituals, and other documents. And why is it on the front page? I put it there with a big NEW! next to it to show that it was in fact a new section added that you may like to read about. Feel free to take the link off the home page now that it's been there since August or July. And the reason it's not in the e-book index is because there are no ebooks.

Personally I think this is foolish. Why deny useful information because you think it will bring in weird teens like the DBZ kids. I doubt any teen even knowing about the GD will be one of those. I mean, if I asked some random kid in my school what a kamayamaya was, they say that weird shit from DBZ or (if I found a fan) give a full explanation. If I asked anyone about the GD, even those interested in magic, not a clue. (I have actually tested that one.)

So, suffice to say, taking down the articles on the GD is like taking down those skywind articles that Kobok uploaded. There supposed to be one of the definitive sources on psi, and that's why we have them. Well, the GD is one of the Definitive sources on The Modern Western Mystery Tradition.

~Adept
Logged

Creature
Posts By Osmosis

Posts: 818

Your Friendly Neighborhood Psychopath

[View Profile WWW](#)

Re: The Golden Dawn

« Reply #19 on: January 15, 2006, 04:48:44 PM »

If one feels that Golden Dawn is over-represented on this sites, as compared to other esoteric traditions, who not, instead of deleting golden dawn articles and category, balance the scales out by adding just as much info about other traditons?

... Just a thought..

Logged

<Kanifer> America invented MTV.

<Shadowwarrior13> Kanifer, shut up.

<Shadowwarrior13> We don't want them knowing that.

"If you American types don't start doing a better job of choosing presidents, we're going to have to revoke your independence..."

-- Philosopher

Mystyk

Frequent poster

A Familiar Feature

Posts: 183

Frequent poster

[View Profile](#)

Re: The Golden Dawn

« Reply #20 on: January 16, 2006, 09:35:54 PM »

Im with Rafnul on this one. As long as the information is credible and factual, then why withhold it.

Its better to have information then claim ignorance because some people may attack you. If you are

worried about people attacking us, then the vast majority of the site should be gone, from SA,

bullshido and such.

Logged

Creature

Posts By Osmosis

Posts: 818

Your Friendly Neighborhood Psychopath

[View Profile WWW](#)

Re: The Golden Dawn

« Reply #21 on: January 18, 2006, 09:15:17 AM »

I do agree, though, that ceremonial magick is maybe a bit over-represented here at Veritas... Well, no. Let me re-phrase that: All other magickal paths except ceremonial (primarily Hermetic at that) seem to be under-represented. We do need more diversity around here. More knowledgeable people who represent different paths and views. So if you all have got any friends who are of different magickal paths, do invite them here. Diversity = good.

This gives me an idea... *goes to the magick board to start a survey*

Logged

<Kanifer> America invented MTV.

<Shadowwarrior13> Kanifer, shut up.

<Shadowwarrior13> We don't want them knowing that.

"If you American types don't start doing a better job of choosing presidents, we're going to have to revoke your independence..."

-- Philosopher

Adept

Posting chief

Posts By Osmosis

Posts: 1145

[View Profile](#)

Re: The Golden Dawn

« Reply #22 on: January 18, 2006, 01:22:31 PM »

Well....since ceremonial magic is perhaps the oldest and most prominent form of magic, it is the most common here at veritas. The others are merely less popular than CM. however, Diversity IS good, so bring on the immigrants!

Logged

Mystyk

Frequent poster

A Familiar Feature

Posts: 183

Frequent poster

[View Profile](#)

Re: The Golden Dawn

« Reply #23 on: January 18, 2006, 06:09:16 PM »

I also think Diversity is good, but someone that is credible has to follow the path.

Logged

Creature

Posts By Osmosis

Posts: 818

Your Friendly Neighborhood Psychopath

[View Profile WWW](#)

Re: The Golden Dawn

« Reply #24 on: January 18, 2006, 08:21:31 PM »

Quote

I also think Diversity is good, but someone that is credible has to follow the path.

What freaking path? Hermetic GD? You saying that if a person is not following Hermetic GD they are not "credible"?

If so, that's the biggest bull-crap I've ever heard!

Logged

<Kanifer> America invented MTV.

<Shadowwarrior13> Kanifer, shut up.

<Shadowwarrior13> We don't want them knowing that.

"If you American types don't start doing a better job of choosing presidents, we're going to have to revoke your independence..."

-- Philosopher

Tsumaru

Posts By Osmosis

Posts: 1780

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Re: The Golden Dawn

« Reply #25 on: January 18, 2006, 11:01:02 PM »

Quote from: Mystyk on January 18, 2006, 06:09:16 PM

I also think Diversity is good, but someone that is credible has to follow the path.
I hope you're joking.

Logged

Quote from: Hech on November 19, 2008, 03:59:48 PM

don't believe everything you read... especially if it comes from me.

Adept

Posting chief

Posts By Osmosis

Posts: 1145

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Re: The Golden Dawn

« Reply #26 on: January 19, 2006, 11:11:14 AM »

uhh guys...chillax for a sec. there was no reference to hermetics OR Golden Dawn in that post. Zip, zero, nadda!

I believe he either meant A path, or the path as in reference to the path of Malkuth to Kether....or some similar end all goal (that's basically the hermetic path I suppose).

Logged

Mystyk

Frequent poster

A Familiar Feature

Posts: 183

Frequent poster

[View Profile](#)

Re: The Golden Dawn

« Reply #27 on: January 19, 2006, 02:23:39 PM »

Quote from: Creature on January 18, 2006, 08:21:31 PM

Quote

I also think Diversity is good, but someone that is credible has to follow the path.

What freaking path? Hermetic GD? You saying that if a person is not following Hermetic GD they are not "credible"?

If so, that's the biggest bull-crap I've ever heard!

... I didnt mean it like that, If we want information from someone, I ment that we should have someone that is credible. We dont want a Radkier going around spreading around Radki as fact do we? thats the Kind of thing I ment.

Logged

Tsumaru

Posts By Osmosis

Posts: 1780

[View Profile](#)

Re: The Golden Dawn

« Reply #28 on: January 19, 2006, 02:57:18 PM »

I still don't see how 'the path' (whatever that is) fits into all that. <_<

Logged

Quote from: Hech on November 19, 2008, 03:59:48 PM

don't believe everything you read... especially if it comes from me.

Darkflame

Frequent poster

Posts By Osmosis

Posts: 537

武礼久

[View Profile](#)

Re: The Golden Dawn

« Reply #29 on: January 19, 2006, 06:24:34 PM »

Probably meant to be someone who is credible in their path. It would make sense to get

someone who actually knows what they're talking about to write the information rather than just copying information from somewhere.

Logged

<kobok> Link isn't wearing any pants.

<kobok> What sort of goblin porn is this?

<Prophecy> Darkflame: A swift punch to one of the eyes has marvellous results.

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Author Topic: The Golden Dawn (Read 2800 times)

Mystyk

Frequent poster

A Familiar Feature

Posts: 183

Frequent poster

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Re: The Golden Dawn

« Reply #30 on: January 19, 2006, 07:15:47 PM »

What darkflame said Tongue

Logged

Tsumaru

Posts By Osmosis

Posts: 1780

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Re: The Golden Dawn

« Reply #31 on: January 19, 2006, 07:21:31 PM »

Pity. If it's what Darkflame said, then essentially all you did was make a particularly irrelevant comment which means nothing at all.

Logged

Quote from: Hech on November 19, 2008, 03:59:48 PM

don't believe everything you read... especially if it comes from me.

Mystyk

Frequent poster

A Familiar Feature

Posts: 183

Frequent poster

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Re: The Golden Dawn

« Reply #32 on: January 19, 2006, 07:41:23 PM »

Quote

Probably meant to be someone who is credible in their path. It would make sense to get someone who actually knows what they're talking about to write the information rather than just copying information from somewhere.

That is what I was trying to say, I just botched my words.

Logged

Tsumaru

Posts By Osmosis

Posts: 1780

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Re: The Golden Dawn

« Reply #33 on: January 19, 2006, 08:46:48 PM »

I know. And as I said, that's irrelevant and just a pointless comment. Considering we were discussing the value of diversity of Magical systems in Veritas, I don't see what a particular person's credibility has to do with anything.

Logged

Quote from: Hech on November 19, 2008, 03:59:48 PM

don't believe everything you read... especially if it comes from me.

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Author Topic: Concerning Staff's (Read 3723 times)

Shadow_Dragon

Discoverer of Imaginary Cult

Veritas Moderator

Posts By Osmosis

Posts: 679

Karma: 8

Qing Jing Wei Tian Xia Zheng

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Concerning Staff's

« on: August 06, 2007, 11:10:10 PM »

I tried making a staff sometime in early July, and I don't know if it worked. I carved the

word "ROKKR" in runes, which means 'Shadow'. Shadow, of course, is my name online and while practicing the arts.

I did other things, of course. I just don't remember them, mainly because I did not write it down. I remember, however- making a sigil, and leaving the staff outside over night and picked it up in the morning.

I tried making some wind, and I succeeded, thrice- actually. Once by myself, and twice by my friends.

I do not know if it is working to its full potential... any tips? And also I need to know how powerful a staff should be, would it should be used for, how it should be used... etc... thank you for the help, guys.

Logged

Be extremely subtle, even to the point of formlessness. Be extremely mysterious, even to the point of soundlessness. Thereby you can be the director of the opponent's fate.
-Sun Tzu

When the Mind is clear and still, all things under Heaven fall into place. -Lao Tzu

Drink your cup alone, though it taste of blood and tears, and praise God for the gift of taste. -Almustafa

Raitaro

Posts By Osmosis

Posts: 2151

Karma: 0

The Knight of Wands

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Re: Concerning Staff's

« Reply #1 on: August 07, 2007, 07:09:56 AM »

Nyah, a staff (among many things) is a symbol of the magicians power. It's like...when I hold it I feel more safe with it. It can also contain and release energys in specific ways which you program or enchant it to do.

Logged

The IneptInitiate

<http://xkcd.com/303/>

<http://xkcd.com/123/>

I got a hot girl and the coolest band I know. I gotta bad habbit of smoking before the show.

I got music I got friends I trust and love. I get into a lot of fights and now my knuckles are all fucked up.....

Shadow_Dragon

Discoverer of Imaginary Cult

Veritas Moderator

Posts By Osmosis

Posts: 679

Karma: 8

Qing Jing Wei Tian Xia Zheng

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Re: Concerning Staff's

« Reply #2 on: August 07, 2007, 10:29:00 AM »

So how would one go about using his/her staff? Will it magnify the energy in any way? I mean, I really don't know what to do with it except make Wind. XD

(And you are right, I feel so much safer with the staff in my hands. All I need is a Goblin sword and a cloak, and I can be GANDALF!! XD XD)

Logged

Be extremely subtle, even to the point of formlessness. Be extremely mysterious, even to the point of soundlessness. Thereby you can be the director of the opponent's fate.

-Sun Tzu

When the Mind is clear and still, all things under Heaven fall into place. -Lao Tzu

Drink your cup alone, though it taste of blood and tears, and praise God for the gift of taste. -Almustafa

Raitaro

Posts By Osmosis

Posts: 2151

Karma: 0

The Knight of Wands

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Re: Concerning Staff's

« Reply #3 on: August 07, 2007, 11:14:43 AM »

It can magnify energy if you enchant it to do so. It can also contain energy or be sympathetic to a specific element and allow you to work spells over that element specifically.

Logged

The IneptInitiate

<http://xkcd.com/303/>

<http://xkcd.com/123/>

I got a hot girl and the coolest band I know. I gotta bad habbit of smoking before the show.

I got music I got friends I trust and love. I get into a lot of fights and now my knuckles are all fucked up.....

Shadow_Dragon

Discoverer of Imaginary Cult

Veritas Moderator

Posts By Osmosis

Posts: 679

Karma: 8

Qing Jing Wei Tian Xia Zheng

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Re: Concerning Staff's

« Reply #4 on: August 07, 2007, 11:31:08 AM »

I enchanted (or tried to, at least) it with the element of fire being it's strong point.

Logged

Be extremely subtle, even to the point of formlessness. Be extremely mysterious, even to the point of soundlessness. Thereby you can be the director of the opponent's fate.

-Sun Tzu

When the Mind is clear and still, all things under Heaven fall into place. -Lao Tzu

Drink your cup alone, though it taste of blood and tears, and praise God for the gift of taste. -Almustafa

Ancheron

Greenhorn
A Familiar Feature

Posts: 154
Karma: 0

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Re: Concerning Staff's

« Reply #5 on: August 07, 2007, 06:39:07 PM »

A good element to use in a staff is a bind rune of some sort, associated specifically with the runes dealing with focus, clarity of thought, protection, and magic in general (these are in Prophecy's rune article.) Work to create a good synergy with the runes, then fashion them into a balanced shape. You could then carve or draw the runes on the staff, and properly invoke them into the staff's being with the galdr of the runes, in unison with whatever enchantment or other magic you want to put on the staff. I would recommend to banish any energy of a previous working from the staff before doing this. That would keep unintended negative interactions of energy and intent to a minimum.

Finally, you have to remember that just having a staff won't allow you to do magic, i.e. it will only work to the point that you were originally capable of. It is better to use a staff as a instrument of authority, an instrument in ritual. If you are good enough with enchantment and runes, then the staff will be able to augment certain abilities, such as focus, stability, and serve as a ward against negative energy. Additionally, it could be used to channel energy, much like a wand.

At least, that is what I have gathered so far. I would be interested to hear other's experiences/practices with staves, as I want to create a better one this year.

Logged

Aude Sapere - Quaere Verum

Shadow_Dragon

Discoverer of Imaginary Cult

Veritas Moderator

Posts By Osmosis

Posts: 679
Karma: 8

Qing Jing Wei Tian Xia Zheng

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Re: Concerning Staff's

« Reply #6 on: August 07, 2007, 07:01:39 PM »

I already carved ROKKR seven times in it, in futhark. Should I just make an entirely new staff? I have no idea how to disband the energy already in it. And what if I did it right, I mean- what if the staff works? I should incorporate it into Rituals, right? I'll try to do that. Anything else?

Logged

Be extremely subtle, even to the point of formlessness. Be extremely mysterious, even to the point of soundlessness. Thereby you can be the director of the opponent's fate.

-Sun Tzu

When the Mind is clear and still, all things under Heaven fall into place. -Lao Tzu

Drink your cup alone, though it taste of blood and tears, and praise God for the gift of taste. -Almustafa

wokendreams

Regular Member

A Familiar Feature

Posts: 165

Karma: 0

All power is within.

[View Profile](#)

Re: Concerning Staff's

« Reply #7 on: August 08, 2007, 10:03:05 AM »

Your staff would most likely be dependant on what you choose to use it for. If its magic like pagan arts, bind the f out of it. If its chi make it both an extension of you and create chanel for energy by burning them in. If you want it for rituals and rites take parts of the rites and inscribe and activate them. Its just a stick though, thinking more in line of how can I make a stick into a staff seems more constructive then assuming a big stick has function. For me if I were to make another staff, i don't have my old one, I would focus on tempering it with meditation and forcing as much energy as possible through it. Also adding attunement for water attunement doesn't seem bad. Really I think staves are just for

creating a physical connection to your magic outside of your body, same as a crystal or wand or anything. Although all of these different instruments are meant for different things in different systems they are all based on the same principle of you flowing through it meaning the most important thing is to make sure you can focus on and through it is second nature. Hope I helped.

Logged

Google will show your posts. Careful.

Shadow_Dragon

Discoverer of Imaginary Cult

Veritas Moderator

Posts By Osmosis

Posts: 679

Karma: 8

Qing Jing Wei Tian Xia Zheng

[View Profile](#)

Re: Concerning Staff's

« Reply #8 on: August 08, 2007, 11:52:01 AM »

Hmmm... I get it now, thanks. The Melodramatic Goodbye Puppy

Logged

Be extremely subtle, even to the point of formlessness. Be extremely mysterious, even to the point of soundlessness. Thereby you can be the director of the opponent's fate.

-Sun Tzu

When the Mind is clear and still, all things under Heaven fall into place. -Lao Tzu

Drink your cup alone, though it taste of blood and tears, and praise God for the gift of taste. -Almustafa

Bladesmith

A Familiar Feature

Posts: 134

Karma: 0

---Bend the bar while the iron is hot.---

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Re: Concerning Staff's

« Reply #9 on: August 08, 2007, 12:18:14 PM »

I recently aquired my own staff. I was at my unit's annual training (military phrase for two-week camping trip with guns wink) and went into the woodline to relieve myself. I had been keeping my eyes open for such an item for a while, and asking God for help in finding *my* staff, not just a walking stick. I looked to an old fallen tree on the ground to my left, and there it was, still attached to the dead trunk. I took out my pocket saw, and removed it.

So far, I am not sufficiently advanced for any *major* magical effects, but the staff does help me when I am doing the various meditation and harmony exercises. My original plan in seeking one was to gain a physical object (the staff) which would serve as a symbol of the knowledge I gain as I continue to learn. It looks kind of rotten, but is very strong still. The analogy there helps keep me humble, and reminds me to never stop searching out my own character flaws.

I just thought I'd post that story. Your own staves (assuming you choose to have one) may serve a different purpose. The first thing I learned in magic (Thanks Prophecy!) was that each individual will find different ways they prefer to approach magic. I guess that applies to staves as well.

---The Bladesmith---

Logged

"Think not that I am come to send peace on earth: I came not to send peace, but a sword."

-Jesus Christ (Matthew 10:34)

Micky-P

Veritas Furniture

Posts: 284

Karma: 6

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Re: Concerning Staff's

« Reply #10 on: August 09, 2007, 07:48:52 AM »

Although I am not yet at the stage where I would have use for a staff, I would like to make one, as to form a connection to it during my training, because I have the feeling that doing so would make the use of the staff feel much more natural to me, once I do reach the stage where I can make use of it.

But I have a few questions:

I want to personalise the staff to me by carving my elemental pentagram (see my display picture) and perhaps a few lines in Latin regarding the staff being used for the glory of God, simply to increase my connection to it and as a reminder of why I do magic.

Could these carvings effect what I can use the staff for? Or would my use of the staff be particular to the kind of elements I charge it with later on.

Also I'm a hermetic magician, if I was to use this in hermetics, and then diverged into another branch of magic later, could I still use the same staff, or would I need a new one?

Sorry if what I've said doesn't make much sense on the topic of staffs, I'm still a bit new to the concept.

« Last Edit: August 09, 2007, 07:50:52 AM by Micky-P » Logged
(insert something suggesting knowledge and wit)

Raitaro

Posts By Osmosis

Posts: 2151

Karma: 0

The Knight of Wands

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Re: Concerning Staff's

« Reply #11 on: August 09, 2007, 07:53:30 AM »

You wouldn't have to swap staffs or anything and if it was charged with all elements I don't see why its use would be limited.

Logged

The IneptInitiate

<http://xkcd.com/303/>

<http://xkcd.com/123/>

I got a hot girl and the coolest band I know. I gotta bad habbit of smoking before the show.

I got music I got friends I trust and love. I get into a lot of fights and now my knuckles are

all fucked up.....
Micky-P
Veritas Furniture

Posts: 284
Karma: 6

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Re: Concerning Staff's
« Reply #12 on: August 09, 2007, 08:01:57 AM »
Ah, but those carvings wouldn't affect what I could do with the staff magically though would they?

Logged
(insert something suggesting knowledge and wit)
Raitaro
Posts By Osmosis

Posts: 2151
Karma: 0

[The Knight of Wands](#)

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Re: Concerning Staff's
« Reply #13 on: August 09, 2007, 08:18:28 AM »
Unless it focuses on a specific element or leaves one out, no.

Logged
The IneptInitiate
<http://xkcd.com/303/>
<http://xkcd.com/123/>

I got a hot girl and the coolest band I know. I gotta bad habbit of smoking before the show.
I got music I got friends I trust and love. I get into a lot of fights and now my knuckles are all fucked up.....

Felidae
A Veritas Regular
**

Posts: 73
Karma: 16

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Re: Concerning Staff's

« Reply #14 on: August 10, 2007, 11:49:41 AM »

I personally would recommend you consider this to be just the beginning of the creation of your staff, and go on a minor magical retreat in which you dedicate a lot of practice towards finding the powers and needs you wish to imbue your staff with, since this seems to be the source of your confusion... you made a post elsewhere about your considerations of magic being the force of the universe, you might want to take whatever you have found to elucidate this and use it for the ritual to empower the staff, and also perhaps if you know the methods involved journey to various worlds-creating in your journeys over this period of empowerment as complete a picture of your view on universal cosmology as you can-and find either objects which represent 'gifts' of this world of sorts or purified essences of that world to empower the staff with. The point is that you will grow as your staff does, and at the end be a more developed magician in general instead of simply empowering it with your current level... if you do this, afterwards your staff should almost live in your hands.

Logged

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Author Topic: Concerning Staff's (Read 2025 times)

Shadow_Dragon

Discoverer of Imaginary Cult

Posts By Osmosis

Posts: 527

Qing Jing Wei Tian Xia Zheng

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Re: Concerning Staff's

« Reply #15 on: August 10, 2007, 07:04:08 PM »

Hm, you read my short essay on Magic, I see. That's interesting you say that... I should incorporate the Universe into it. I'll figure out some way of doing it, i'm sure.

Logged

To fight and conquer in all your battles is not supreme excellence; supreme excellence consists in breaking the enemy's resistance without fighting.

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Like its inverted cousins such as Forearm Balance and Headstand, a major obstacle to Handstand is a natural fear of falling. So the basic pose will be described with the heels supported against a wall. Make sure that there are no hanging pictures or other decorations on the wall directly above you.

(ah-doh moo-kah vriks-SHAHS-anna)

adho mukha = face
downward (adho = downward; mukha = face)
vrksa = tree

Handstand: Step-by-Step Instructions

Perform Adho Mukha Svanasana (Downward-Facing Dog Pose) with your fingertips an inch or two away from a wall, hands shoulder-width. If your shoulders are tight, turn your index fingers out slightly; otherwise arrange them parallel to each other. If you're uneasy about this pose, you're not alone. To ready yourself for and secure yourself in this inversion, firm your shoulder blades against your back torso and pull them toward your tailbone. Then rotate your upper arms outward, to keep the shoulder blades broad, and hug your outer arms inward. Finally spread your palms and press the bases of the index fingers firmly against the floor.

See Also Watch Tara Stiles Prep for Balance in Handstand

Now bend one knee and step the foot in, closer to the wall (we'll say it's the left leg), but keep the other (i.e. right) leg active by extending through the heel. Then take a few practice hops before you try to launch yourself upside down. Sweep your right leg through a wide arc toward the wall and kick your left foot off the floor, immediately pushing through the heel to straighten the left knee. As both legs come off the ground, engage your deep core abdominal muscles to help lift your hips over your shoulders. Hop up and down like this several times, each time pushing off the floor a little higher. Exhale deeply each time you hop.

See also Q&A: How Can I Overcome My Fear of Handstand?

Hopping up and down like this may be all you can manage for now. Regularly practice strengthening poses, like Adho Mukha Svanasana and Plank Pose. Eventually you'll be able to kick all the way into the pose. At first your heels may crash into the wall, but again with more practice you'll be able to swing your heels up lightly to the wall.

Challenge Pose: Bent-Knee Handstand Pike by Kathryn Budig

If your armpits and groins are tight, your lower back may be deeply arched. To lengthen this area, draw your front ribs into your torso, reach your tailbone toward your heels, and slide your heels higher up the wall. Squeeze the outer legs together and roll the thighs in. Hang your head from a spot between your shoulder blades and gaze out into the center of the room.

Challenge Pose: Handstand by Kathryn Budig

To start stay in the pose 10 to 15 seconds, breathing deeply. Gradually work your way up to 1 minute. When you come down, be sure not to sink onto the shoulders. Keep your shoulder blades lifted and broad, and take one foot down at a time, each time with an exhalation. Stand in Uttanasana for 30 seconds to 1 minute. We tend to kick up with the same leg all the time: be sure to alternate your kicking leg, one day right, next day left.

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[How to Prep for Balance in Handstand by Tara Stiles](#)

[7 Steps to Defy Gravity and Master Handstand by Alexandria Crow](#)

[Why Athletes Should Be Doing Handstands by Sage Rountree](#)

Pose Information

Sanskrit Name

Adho Mukha Vrksasana

Pose Level

1

Contraindications and Cautions

Back, shoulder, or neck injury

Headache

Heart condition

High blood pressure

Menstruation

If you are experienced with this pose, you can continue to practice it late into pregnancy. Dont, however, take up the practice of Adho Mukha Vrksasana after you become pregnant.

Modifications and Props

One way to modify Handstand is to brace the crown of your head against a padded support placed on the floor between your hands. A supported head stabilizes your position and is a great confidence booster. But getting exactly the right height can be tricky: if the height is too low, your head wont be braced; if its too high, your neck will get scrunched. Use a yoga block for a base, then pile two or more folded blankets (or a bolster) on top. How high you build the support will depend on the height and the length of your arms. Experiment with different heights until you feel like you have the right one, then position your hands on the floor to either side of it. Walk in from Adho Mukha Svanasana until you can brace your crown on the support and the back of your head against the wall. Then follow the instructions above for moving into the pose.

Deepen the Pose

Lifting the head to look at the floor is an advanced movement. Be sure not to jam the base of your skull into the back of your neck. Imagine as you lift your head that someone is holding a softball against the nape of your neck. This will help maintain the cervical curve. Also, to lift your head, initiate the movement by pressing your shoulder blades more deeply into your back. Brace your crown against the wall. Then take one heel away from the wall and strongly extend it toward the ceiling. Bring that heel back to the wall and do the same with other. Finally try to take both heels off the wall and balance with only your crown against the wall.

Preparatory Poses

Adho Mukha Svanasana

Bakasana

Pincha Mayurasana

Plank Pose

Supta Virasana

Tadasana

Uttanasana

Virasana

Follow-up Poses

Sirsasana

Pincha Mayurasana

Beginner's Tip

Many beginners find it difficult to keep their elbows straight in this pose. Buckle a strap and loop it over your upper arms, just above your elbows. Extend your arms straight out in front of you at shoulder width and adjust the strap so that it is snug against your outer arms. Then use the strap in the pose, but think of pushing the arms slightly in, away from the strap, rather than letting them bulge out into the strap.

Benefits

Strengthens the shoulders, arms, and wrists

Stretches the belly

Improves sense of balance

Calms the brain and helps relieve stress and mild depression

Partnering

A partner can help you get a feel for the movement of the tailbone. Position her in front of you as you're in the pose. Have her wrap her arms around your pelvis, gripping one wrist in the opposite hand, and cradle the sacrum. Then she can pull the back of your pelvis up, lifting your tailbone toward your heels.

Variations

You can vary this pose by placing your hands in different positions. For example, you can narrow your hands inside shoulder width, which decreases your base of support and so develops your sense of balance. Or you can turn your hands outward, which will teach you how to externally rotate the upper arms.

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(sah-LOM-bah sar-van-GAHS-anna)

salamba = with support (sa = with

alamba = support)

sarva = all

anga = limb. There are variations of Shoulderstand that are “unsupported” = niralamba, pronounced near-ah-LOM-bah)

Supported Shoulderstand: Step-by-Step Instructions

Fold two or more firm blankets into rectangles measuring about 1 foot by 2 feet, and stack them one on top of the other. You can place a sticky mat over the blankets to help the upper arms stay in place while in the pose. Then lie on the blankets with your shoulders supported (and parallel to one of the longer edges) and your head on the floor. Lay your arms on the floor alongside your torso, then bend your knees and set your feet against the floor with the heels close to the sitting bones. Exhale, press your arms against the floor, and push your feet away from the floor, drawing your thighs into the front torso.

See also Supported Shoulderstand for Beginners

Continue to lift by curling the pelvis and then the back torso away from the floor, so that your knees come toward your face. Stretch your arms out parallel to the edge of the blanket and turn them outward so the fingers press against the floor (and the thumbs point behind you). Bend your elbows and draw them toward each other. Lay the backs of your upper arms on the blanket and spread your palms against the back of your torso. Raise your pelvis over the shoulders, so that the torso is relatively perpendicular to the floor. Walk your hands up your back (toward the floor) without letting the elbows slide too much wider than shoulder width.

See also How to Use a Shoulderstand to Increase Focus

Inhale and lift your bent knees toward the ceiling, bringing your thighs in line with your torso and hanging the heels down by your buttocks. Press your tailbone toward your pubis and turn the upper thighs inward slightly. Finally inhale and straighten the knees, pressing the heels up toward the ceiling. When the backs of the legs are fully lengthened, lift through the balls of the big toes so the inner legs are slightly longer than the outer.

See also More Inversion Poses

Soften the throat and tongue. Firm the shoulder blades against the back, and move the sternum toward the chin. Your forehead should be relatively parallel to the floor, your chin perpendicular. Press the backs of your upper arms and the tops of your shoulders actively into the blanket support, and try to lift the upper spine away from the floor. Gaze softly at your chest.

As a beginning practitioner stay in the pose for about 30 seconds. Gradually add 5 to 10 seconds to your stay every day or so until you can comfortably hold the pose for 3 minutes. Then continue for 3 minutes each day for a week or two, until you feel relatively comfortable in the pose. Again gradually add 5 to 10 seconds onto your stay every day or so until you can comfortably hold the pose for 5 minutes. To come down, exhale, bend your knees into your torso again, and roll your back torso slowly and carefully onto the floor, keeping the back of your head on the floor.

GO BACK TO A-Z POSE FINDER

Pose Information

Sanskrit Name

Salamba Sarvangasana

Pose Level

1

Contraindications and Cautions

Diarrhea

Headache

High blood pressure

Menstruation

Neck injury

Pregnancy: If you are experienced with this pose, you can continue to practice it late into pregnancy. However, don't take up the practice of Sarvangasana after you become pregnant.

Salamba Sarvangasana is considered to be an intermediate to advanced pose. Do not perform this pose without sufficient prior experience or unless you have the supervision of an experienced instructor. Some schools of yoga recommend doing Salamba Sirsasana before Salamba Sarvangasana, others vice versa. The instruction here assumes the former order.

Modifications and Props

Rolling up into Sarvangasana from the floor might be difficult at first. You can use a wall to help you get into the pose. Set your blankets up a foot or so from the wall (the exact distance depends on your height: Taller students will be farther from the wall, shorter students closer). Sit sideways on your support (with one side toward the wall) and, on an exhalation, swing your shoulders down onto the edge of the blanket and your legs up onto the wall. Bend your knees to right angles, push your feet against the wall and lift your pelvis off the support. When your torso and thighs are perpendicular to the floor, lift your feet away from the wall and complete the pose. To come down, exhale your feet back to the wall and roll down.

Deepen the Pose

It's common in this pose for students to press only the index finger sides of the hands against the back. Be sure to spread both palms wide against your back torso. Push in and up against the back ribs, especially with the ring fingers and pinkies. Periodically take your hands away from the back, press the shoulder blades in, and return your hands to the back a little closer to the head than they were before.

Therapeutic Applications

--->

Preparatory Poses

Halasana

Setu Bandha Sarvangasana

Virasana

Beginner's Tip

Beginners' elbows tend to slide apart and the upper arms roll inward, which sinks the

torso onto the upper back, collapsing the pose (and potentially straining the neck). Before coming onto your blanket support, roll up a sticky mat and set it on the support, with its long axis parallel to the back edge (the edge opposite the shoulder edge). Then come up with your elbows lifted on and secured by the sticky mat.

Benefits

Calms the brain and helps relieve stress and mild depression

Stimulates the thyroid and prostate glands and abdominal organs

Stretches the shoulders and neck

Tones the legs and buttocks

Improves digestion

Helps relieve the symptoms of menopause

Reduces fatigue and alleviates insomnia

Therapeutic for asthma, infertility, and sinusitis

Partnering

A partner can help you learn to use your back torso to open the front. In Sarvangasana, balancing on the tops of your shoulders, stretch your arms behind you (toward the back edge of the blanket support), approximately parallel to each other. Have the partner then sit down on your support, between your arms, with his/her back pressed to yours. Lean against each other and use the contact to press your shoulder blades deeper into the back, opening the sternum toward the chin. Your partner can also press your upper arms more firmly into the floor.

Variations

One of the simplest Sarvangasana variations is Eka Pada Sarvangasana (pronounced ACHE-ah PAH-dah, eka = one, pada = foot or leg). Come into the pose. Stabilize your left leg perpendicular to the floor, then exhale and lower your right leg parallel to the floor without disturbing the position of the left. The outer hip of the down leg (in this case, the right) tends to sink toward the floor. To correct this, turn the right leg outwardly, moving its sitting bone toward the left. Hold the two sitting bones close and rotate (from the hip joint only) the right leg back to neutral. Hold for 10 to 30 seconds, inhale the right leg back to perpendicular, and repeat on the left for the same length of time.

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(hah-LAHS-anna)
hala = plow

Plow Pose: Step-by-Step Instructions

From Salamba Sarvangasana, exhale and bend from the hip joints to slowly lower your toes to the floor above and beyond your head. As much as possible, keep your torso perpendicular to the floor and your legs fully extended.

See also Heal Thyself Head To Toe: Plow Pose

With your toes on the floor, lift your top thighs and tailbone toward the ceiling and draw your inner groins deep into the pelvis. Imagine that your torso is hanging from the height of your groins. Continue to draw your chin away from your sternum and soften your throat.

See also Heels Over Head With Plow Pose

You can continue to press your hands against the back torso, pushing the back up toward the ceiling as you press the backs of the upper arms down, onto your support. Or you can release your hands away from your back and stretch the arms out behind you on the floor, opposite the legs. Clasp the hands and press the arms actively down on the support as you lift the thighs toward the ceiling.

For More Inversions

Halasana is usually performed after Sarvangasana for anywhere from 1 to 5 minutes. To exit the pose bring your hands onto your back again, lift back into Sarvangasana with an exhalation, then roll down onto your back, or simply roll out of the pose on an exhalation.

GO BACK TO A-Z POSE FINDER

Pose Information

Sanskrit Name

Halasana

Pose Level

1

Contraindications and Cautions

Diarrhea

Menstruation

Neck injury

Asthma & high blood pressure: Practice Halasana with the legs supported on props.

Pregnancy: If you are experienced with this pose, you can continue to practice it late into pregnancy. However, don't take up the practice of Halasana after you become pregnant.

With the feet on the floor, this pose is considered to be intermediate to advanced. It is not advisable to perform the pose in this way without sufficient prior experience or unless you have the supervision of an experienced instructor.

Modifications and Props

Most beginning students can't comfortably rest their feet on the floor (nor is it advisable for the neck). But you can still practice this pose with an appropriate prop. Brace the

back of a metal folding chair against a wall (if you like, cover the seat with a folded sticky mat), and set one long edge of your support a foot or so away from the front edge of the seat. The exact distance between the chair and support will depend on your height (taller students will be farther away, shorter students closer). Lie down on the support with your head on the floor between the blanket support and the chair. Roll up with an exhalation, rest your feet on the seat (and check to see that you are neither too close nor too far from the chair), then lift into Salamba Sarvangasana first before moving into Halasana.

Deepen the Pose

When coming into this pose (and its companion, Salamba Sarvangasana) you can squeeze the shoulder blades together to help yourself lift up onto the tops of the shoulders. But once situated in the position, broaden the shoulder blades across the back, into the resistance of the outer upper arms.

Preparatory Poses

Salamba Sarvangasana

Setu Bandha Sarvangasana

Follow-up Poses

Adho Mukha Svanasana

Paschimottanasana

Beginner's Tip

In this pose (and its companion, Salamba Sarvangasana) there's a tendency to overstretch the neck by pulling the shoulders too far away from the ears. While the tops of the shoulders should push down into the support, they should be lifted slightly toward the ears to keep the back of the neck and throat soft. Open the sternum by firming the shoulder blades against the back.

Benefits

Calms the brain

Stimulates the abdominal organs and the thyroid gland

Stretches the shoulders and spine

Helps relieve the symptoms of menopause

Reduces stress and fatigue

Therapeutic for backache, headache, infertility, insomnia, sinusitis

Partnering

A partner can help you learn about the lift of the front thighs in this pose. Perform Halasana, either with your feet on the floor or a chair. Then have your partner straddle your legs, facing your torso. Loop a strap around your top thighs in the creases of the groins. Your partner can pull straight up on the strap, perpendicular to the line of your legs, and lift your top thighs toward the ceiling. Extend strongly through the heels and move your scapulas firmly into your back.

Variations

Parsva Halasana (pronounced PARSH-vah, parsva = side or flank) This pose can only be performed with the feet on the floor. Perform Halasana, keeping your hands on your back. With an exhalation walk your feet to the left as far as you comfortably can. One hip or the other may sink toward the floor, so try to keep the pelvis in a relatively neutral position, hips parallel to the floor. Hold for 30 seconds to 1 minute, then inhale the feet

back to center. Take 2 or 3 breaths, then exhale the feet to the right for the same length of time, come back to center, and release Halasana.

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Traditionally Fish Pose is performed with the legs in Padmasana. Since Padmasana is beyond the capacity of most beginning students, here we'll work either with the knees bent, feet on the floor, or with the legs straight pressed against the floor.

(mot-see-AHS-anna)

matsya = fish

Fish Pose: Step-by-Step Instructions

Lie on your back on the floor with your knees bent, feet on the floor. Inhale, lift your pelvis slightly off the floor, and slide your hands, palms down, below your buttocks. Then rest your buttocks on the backs of your hands (and don't lift them off your hands as you perform this pose). Be sure to tuck your forearms and elbows up close to the sides of your torso.

Inhale and press your forearms and elbows firmly against the floor. Next press your scapulas into your back and, with an inhale, lift your upper torso and head away from the floor. Then release your head back onto the floor. Depending on how high you arch your back and lift your chest, either the back of your head or its crown will rest on the floor. There should be a minimal amount of weight on your head to avoid crunching your neck. (For more about this, see the Beginners Tip below.)

See also Root Down, Lift Up: Fish Pose

You can keep your knees bent or straighten your legs out onto the floor. If you do the latter, keep your thighs active, and press out through the heels.

Stay for 15 to 30 seconds, breathing smoothly. With an exhalation lower your torso and head to the floor. Draw your thighs up into your belly and squeeze.

GO BACK TO A-Z POSE FINDER

Pose Information

Sanskrit Name

Matsyasana

Pose Level

1

Contraindications and Cautions

High or low blood pressure

Migraine

Insomnia

Serious lower-back or neck injury

Modifications and Props

The backbending position in Matsyasana can be difficult for beginning students. Perform the pose with your back supported on a thickly rolled blanket. Be sure your head rests comfortably on the floor and your throat is soft.

Deepen the Pose

To increase the challenge in this pose, slide your hands out from underneath your buttocks and bring them into Anjali Mudra (Salutation Seal) with arms outstretched and fingertips pointing toward the ceiling.

Therapeutic Applications

Constipation

Respiratory ailments

Mild backache

Fatigue

Anxiety

Menstrual pain

Preparatory Poses

While Sarvangasana isn't exactly a preparatory pose, Matsyasana is often sequenced as a counter-pose after Shoulderstand. Other preparations for this pose might include:

Baddha Konasana

Bhujangasana

Dhanurasana

Salabhasana

Setu Bandha Sarvangasana

Supta Virasana

Urdhva Mukha Svanasana

Virasana

Follow-up Poses

Gomukhasana

Setu Bandha Sarvangasana

Supta Virasana

Ustrasana

Virasana

Beginner's Tip

Beginners sometimes strain their neck in this pose. If you feel any discomfort in your

neck or throat, either lower your chest slightly toward the floor, or put a thickly folded blanket under the back of your head.

Benefits

A traditional text that Matsyasana is the destroyer of all diseases.

Stretches the deep hip flexors (psoas) and the muscles (intercostals) between the ribs

Stretches and stimulates the muscles of the belly and front of the neck

Stretches and stimulates the organs of the belly and throat

Strengthens the muscles of the upper back and back of the neck

Improves posture

Partnering

A partner can help you get a feel for the movement of the scapulas in this pose. Perform the pose. Have your partner stand straddling your pelvis. She should then lean over and spread her palms on your scapulas, pressing them firmly against your back. But be sure that she doesn't pull you any deeper into the back bend; she should only support the scapulas against the back torso.

Variations

As mentioned above this pose is typically performed with the legs in Padmasana, a position that's beyond the capacity of even many experienced students. Here's a challenging variation of the pose as described above. Perform the pose with the legs straightened on the floor, as described in step 3 above. Then with an exhalation lift the legs off the floor to an angle of 45 degrees relative to the floor. Hold for 15 to 30 seconds, pressing actively through the heels. Finally lower the legs to the floor with an exhalation, and lay the torso and head on the floor.

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(POSH-ee-moh-tan-AHS-anna)

paschimottana = intense stretch of the west (pashima = west
uttana = intense stretch)

Seated Forward Bend: Step-by-Step Instructions

Sit on the floor with your buttocks supported on a folded blanket and your legs straight in front of you. Press actively through your heels. Rock slightly onto your left buttock, and pull your right sitting bone away from the heel with your right hand. Repeat on the other side. Turn the top thighs in slightly and press them down into the floor. Press through your palms or finger tips on the floor beside your hips and lift the top of the sternum toward the ceiling as the top thighs descend.

See also More Seated Bends

Draw the inner groins deep into the pelvis. Inhale, and keeping the front torso long, lean

forward from the hip joints, not the waist. Lengthen the tailbone away from the back of your pelvis. If possible take the sides of the feet with your hands, thumbs on the soles, elbows fully extended; if this isn't possible, loop a strap around the foot soles, and hold the strap firmly. Be sure your elbows are straight, not bent.

Watch A Demonstration of Seated Forward Bend

When you are ready to go further, don't forcefully pull yourself into the forward bend, whether your hands are on the feet or holding the strap. Always lengthen the front torso into the pose, keeping your head raised. If you are holding the feet, bend the elbows out to the sides and lift them away from the floor; if holding the strap, lighten your grip and walk the hands forward, keeping the arms long. The lower belly should touch the thighs first, then the upper belly, then the ribs, and the head last.

With each inhalation, lift and lengthen the front torso just slightly; with each exhalation release a little more fully into the forward bend. In this way the torso oscillates and lengthens almost imperceptibly with the breath. Eventually you may be able to stretch the arms out beyond the feet on the floor.

See also More Forward Bends

Stay in the pose anywhere from 1 to 3 minutes. To come up, first lift the torso away from the thighs and straighten the elbows again if they are bent. Then inhale and lift the torso up by pulling the tailbone down and into the pelvis.

GO BACK TO A-Z POSE FINDER

Pose Information

Sanskrit Name

Paschimottanasana

Pose Level

1

Contraindications and Cautions

Asthma

Diarrhea

Back injury: Only perform this pose under the supervision of an experienced teacher.

Modifications and Props

Most students should sit up on a folded blanket in this pose, and most beginners need to hold a strap around the feet. Extremely stiff students can place a rolled up blanket

under their knees.

Deepen the Pose

Once you are fully in the forward bend you can re-extend the elbows. There are several ways to do this. You can clasp your hands around the soles of the feet, or turn the back of one hand to the soles and grip its wrist with the other hand. You can also place a block against the soles of your feet and grip its sides with your hands.

Therapeutic Applications

--->

Preparatory Poses

Balasana

Janu Sirsasana

Uttanasana

Follow-up Poses

Ardha Matsyendrasana

Beginner's Tip

Never force yourself into a forward bend, especially when sitting on the floor. Coming forward, as soon as you feel the space between your pubis and navel shortening, stop, lift up slightly, and lengthen again. Often, because of tightness in the backs of the legs, a beginner's forward bend doesn't go very far forward and might look more like sitting up straight.

Benefits

Calms the brain and helps relieve stress and mild depression

Stretches the spine, shoulders, hamstrings

Stimulates the liver, kidneys, ovaries, and uterus

Improves digestion

Helps relieve the symptoms of menopause and menstrual discomfort

Soothes headache and anxiety and reduces fatigue

Therapeutic for high blood pressure, infertility, insomnia, and sinusitis

Traditional texts say that Paschimottanasana increases appetite, reduces obesity, and cures diseases.

Partnering

A partner can help you release your lower back in this pose. Have your partner stand behind you facing your back. Perform the pose, then have your partner press his/her hands against your lower back and pelvis. The hands should be turned so the fingers point towards your tailbone. Remember though that the pressure isn't to push you deeper into the forward bend; rather, gentle pressure (parallel to the line of the back) encourages the back spine and tailbone to lengthen away from the torso. Extend the front torso against this downward action.

Variations

Urdhva Mukha (urdhva = upward; mukha = face) Paschimottanasana Lie on your back, exhale, and bend your knees into your torso. Then inhale and extend the heels toward the ceiling. Slowly, on an exhalation, swing your feet toward the floor above your head. You may or may not be able to reach all the way to the floor. Try not to let the back of the pelvis lift very far from the floor this is an upside-down version of Paschimottanasana, not Salamba Sarvangasana or Halasana.

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(boo-jang-GAHS-anna)

bhujanga = serpent, snake

Cobra Pose: Step-by-Step Instructions

Lie prone on the floor. Stretch your legs back, tops of the feet on the floor. Spread your hands on the floor under your shoulders. Hug the elbows back into your body.

See also Using Cobra Pose for Safe Stretching

Press the tops of the feet and thighs and the pubis firmly into the floor.

See also More Back Bend Poses

On an inhalation, begin to straighten the arms to lift the chest off the floor, going only to the height at which you can maintain a connection through your pubis to your legs. Press the tailbone toward the pubis and lift the pubis toward the navel. Narrow the hip points. Firm but don't harden the buttocks.

Firm the shoulder blades against the back, puffing the side ribs forward. Lift through the top of the sternum but avoid pushing the front ribs forward, which only hardens the lower back. Distribute the backbend evenly throughout the entire spine.

See also More Chest Openers

Hold the pose anywhere from 15 to 30 seconds, breathing easily. Release back to the floor with an exhalation.

See also a video demonstration of Cobra Pose

GO BACK TO A-Z POSE FINDER

Pose Information

Sanskrit Name

Bhujangasana

Pose Level

1

Contraindications and Cautions

Back injury

Carpal tunnel syndrome

Headache

Pregnancy

Modifications and Props

If you are very stiff it might be better to avoid doing this pose on the floor. Brace a metal folding chair against a wall, and do the pose with your hands on the front edge of the seat, balls of the feet on the floor.

Deepen the Pose

If you have the flexibility in the armpits, chest, and groins you can move into a deeper backbend. Walk the hands a little farther forward and straighten your elbows, turning the arms outward. Lift the top of the sternum straight toward the ceiling.

Preparatory Poses

Setu Bandha Sarvangasana

Urdhva Mukha Svanasana

Follow-up Poses

Backbends

Beginner's Tip

Don't overdo the backbend. To find the height at which you can work comfortably and avoid straining your back, take your hands off the floor for a moment, so that the height you find will be through extension.

Benefits

Strengthens the spine

Stretches chest and lungs, shoulders, and abdomen

Firms the buttocks

Stimulates abdominal organs

Helps relieve stress and fatigue

Opens the heart and lungs

Soothes sciatica

Therapeutic for asthma

Traditional texts say that Bhujangasana increases body heat, destroys disease, and awakens kundalini.

Partnering

Your partner can help you learn about the correct action of the pelvis in a backbend.

Once in the pose, have your partner straddle your legs. He/she should bend over and grip the sides of your pelvis, thumbs toward the sacrum, then spread the back of your

pelvis, encourage your outer hips to soften, and push your hip points toward each other.

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(ARE-dah MOT-see-en-DRAHS-anna) ardha = half Matsyendra = king of the fish (matsya = fish indra = ruler), a legendary teacher of yoga

Half Lord of the Fishes Pose: Step-by-Step Instructions

Sit on the floor with your legs straight out in front of you, buttocks supported on a folded blanket. Bend your knees, put your feet on the floor, then slide your left foot under your right leg to the outside of your right hip. Lay the outside of the left leg on the floor. Step the right foot over the left leg and stand it on the floor outside your left hip. The right knee will point directly up at the ceiling.

See also 4 Poses to Try on Your SUP

Exhale and twist toward the inside of the right thigh. Press the right hand against the floor just behind your right buttock, and set your left upper arm on the outside of your right thigh near the knee. Pull your front torso and inner right thigh snugly together.

See also 9 Poses Your Hips Need Now

Press the inner right foot very actively into the floor, release the right groin, and lengthen the front torso. Lean the upper torso back slightly, against the shoulder blades, and continue to lengthen the tailbone into the floor.

You can turn your head in one of two directions: Continue the twist of the torso by turning it to the right; or counter the twist of the torso by turning it left and looking over the left shoulder at the right foot.

Watch + Learn: Half Lord of the Fishes Pose

With every inhalation lift a little more through the sternum, pushing the fingers against the floor to help. Twist a little more with every exhalation. Be sure to distribute the twist evenly throughout the entire length of the spine; don't concentrate it in the lower back.

Stay for 30 seconds to 1 minute, then release with an exhalation, return to the starting position, and repeat to the left for the same length of time. Watch a video demonstration of this pose.

GO BACK TO A-Z POSE FINDER

Pose Information

Sanskrit Name

Ardha Matsyendrasana

Pose Level

1

Contraindications and Cautions

Back or spine injury: Perform this pose only with the supervision of an experienced teacher.

Modifications and Props

It's often difficult at first to get the torso snug against the inner thigh. Position yourself a foot or so away from a wall, with your back to the wall; the exact distance will depend on the length of your arms. Exhale into the twist and reach back for the wall. Your arm should be almost but not quite extended (make sure you aren't sitting too close to the wall, which will jam the shoulder). Push the wall away and move the front torso against the thigh.

Deepen the Pose

If you have the flexibility in the hips and spine you can bring the upper left arm to the outside of the upper right thigh. With the legs in place, exhale and turn to the right. Lean slightly back, away from the upper thigh, and bend the left elbow, pressing it against the outside of the upper right thigh. Then snuggle the torso in against the thigh and work the left upper arm further on to the outer leg until the back of the shoulder presses against the knee. Keep the elbow bent and the hand raised towards the ceiling. Lean into a slight upper-back backbend, firming the shoulder blades against the back, and lift the front torso through the top sternum.

Preparatory Poses

Baddha Konasana

Bharadvajasana

Janu Sirsasana

Supta Padangusthasana

Virasana

Follow-up Poses

Paschimottanasana

Janu Sirsasana

Beginner's Tip

In this version of the pose, the opposite-side arm is wrapped around the outside of the raised-leg upper thigh. This may be impractical, and potentially harmful, for beginning

students. Be sure to sit up well on a blanket support and for the time being just wrap your arm around the raised leg and hug the thigh to your torso.

Benefits

Stimulates the liver and kidneys

Stretches the shoulders, hips, and neck

Energizes the spine

Stimulates the digestive fire in the belly

Relieves menstrual discomfort, fatigue, sciatica, and backache

Therapeutic for asthma and infertility

Traditional texts say that Ardha Matsyendrasana increases appetite, destroys most deadly diseases, and awakens kundalini.

Partnering

A partner can help you work the opposite-side elbow to the outside of the upper thigh.

Get your legs in position as described above and turn to the right. Have your partner sit to your right side, a foot or so away, facing you. Extend your left arm toward your partner, pressing the back of your arm against the top of the right thigh. Your partner can grip your wrist and, at the same time, press his/her feet against the outside of your right thigh. Gently pushing with the feet and pulling with the hands, your partner can draw the left side of your torso out of the inner left groin while you slide the back arm further along and tuck your left side more fully against the top thigh. Remember, though, that your partner shouldn't force you into a deeper twist, but is merely helping you to lengthen and extend.

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(OOT-tan-AHS-ahna)

ut = intense

tan = to stretch or extend

Standing Forward Bend: Step-by-Step Instructions

Stand in Tadasana, hands on hips. Exhale and bend forward from the hip joints, not from the waist. As you descend draw the front torso out of the groins and open the space between the pubis and top sternum. As in all the forward bends, the emphasis is on lengthening the front torso as you move more fully into the position.

See also More Standing Poses

If possible, with your knees straight, bring your palms or finger tips to the floor slightly in front of or beside your feet, or bring your palms to the backs of your ankles. If this isn't possible, cross your forearms and hold your elbows. Press the heels firmly into the floor and lift the sitting bones toward the ceiling. Turn the top thighs slightly inward.

See also More Forward Bend Poses

With each inhalation in the pose, lift and lengthen the front torso just slightly; with each exhalation release a little more fully into the forward bend. In this way the torso oscillates almost imperceptibly with the breath. Let your head hang from the root of the neck, which is deep in the upper back, between the shoulder blades.

Uttanasana can be used as a resting position between the standing poses. Stay in the pose for 30 seconds to 1 minute. It can also be practiced as a pose in itself.

Don't roll the spine to come up. Instead bring your hands back onto your hips and reaffirm the length of the front torso. Then press your tailbone down and into the pelvis and come up on an inhalation with a long front torso.

Watch a demonstration of Uttanasana

[GO BACK TO A-Z POSE FINDER](#)

Pose Information

Sanskrit Name

Uttanasana

Pose Level

1

Contraindications and Cautions

Back injury: Do this pose with bent knees, or perform Ardha Uttanasana (pronounced ARE-dah, ardha= half), with your hands on the wall, legs perpendicular to your torso, and arms parallel to the floor.

Modifications and Props

To increase the stretch on the backs of the legs, stand in the forward bend with the balls of your feet elevated an inch or more off the floor on a sand bag or thick book.

Deepen the Pose

To increase the stretch in the backs of your legs, lean slightly forward and lift up onto the balls of your feet, pulling your heels a half-inch or so away from the floor. Draw your inner groins deep into the pelvis, and then, from the height of the groins, lengthen your heels back onto the floor.

Preparatory Poses

Adho Mukha Svanasana

Janu Sirsasana

Paschimottanasana

Supta Padangusthasana

Follow-up Poses

Standing poses, inversions, or seated forward bends.

Beginner's Tip

To increase the stretch in the backs of your legs, bend your knees slightly. Imagine that the sacrum is sinking deeper into the back of your pelvis and bring the tailbone closer to the pubis. Then against this resistance, push the top thighs back and the heels down and straighten the knees again. Be careful not to straighten the knees by locking them back (you can press your hands against the back of each knee to provide some resistance); instead let them straighten as the two ends of each leg move farther apart.

Benefits

Calms the brain and helps relieve stress and mild depression

Stimulates the liver and kidneys

Stretches the hamstrings, calves, and hips

Strengthens the thighs and knees

Improves digestion

Helps relieve the symptoms of menopause

Reduces fatigue and anxiety

Relieves headache and insomnia

Therapeutic for asthma, high blood pressure, infertility, osteoporosis, and sinusitis

Partnering

A partner can help you encourage the backs of your legs to open. Perform Uttanasana, resting your buttocks against a wall with your heels 6 to 12 inches away from the wall. Bend your knees. Have your partner press firmly against your sacrum. Imagine that the sacrum is sinking into your pelvis and lengthening through the tailbone, which in turn is growing up the wall. Slowly straighten your knees against this resistance. Don't simply lock the knees back to straighten them; instead, resist the back knees slightly forward as the heads of the thigh bones and heels move apart.

Variations

Padangusthasana (not to be confused with Supta Padangusthasana). After bending forward, slide the index and middle finger of each hand in between the big toe and second toe of each foot. Then curl the fingers under the bottom and around the big toe and wrap your thumb around your fingers. With an inhalation straighten your arms and lift your front torso away from your thighs, making your back as concave as possible. Hold for a few breaths, then exhale and lengthen down and forward, bending your elbows out to the sides.

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The right to think is the beginning of freedom, and speech must be protected from the government because speech is the beginning of thought."

- Justice Anthony M. Kennedy

"Men stumble over the truth from time to time,

but most pick themselves up and hurry off as if nothing happened."
- Winston Churchill

"If there is no privacy of thought -- which includes
implicitly the right to read what one wants, without
the approval, consent or knowledge of others --
then there is no privacy, period."

- Michael Chabon, author,
The Yiddish Policemen's Union: A Novel

=====
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=====

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See our privacy policy.

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<http://vxchaos.250free.com>
<ftp://???address-unknown???:???>

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Guess what? There is > 99.999% chance you were not invited.
Do NOT ask for access.
Do NOT bother to email me asking to register.
Nothing to see here. Move along now. Keep out!
Trespassers may be mocked and/or banned at the webmaster's sole discretion. You
have been warned.
From here on out lies only madness, broken dreams, and the soul-crushing despair of
the Void betwixt the Spheres.
File List File ListUPLOAD
Server Status
Server Bandwidth Meter plus Top Speed Outbound
Current Speed Outbound Current Speed Outbound: 141.22 in KB/s
Current Speed Inbound Current Speed Inbound: 0.00 in KB/s
Total # of Connections Total # of Connections: 5
Current # of Users Online Current # of Users Online: 3
Current # of Users Downloading Current # of Users Downloading: 2
Total Amount of Bytes Sent/Served/Downloaded
- Last Reset July 1, 2007 Total Amount of Bytes Sent/Served/Downloaded:
7158.76 GB
Total Amount of Bytes Received/Uploaded
- Last Reset July 1, 2007 Total Amount of Bytes Received/Uploaded: 57.85

GB

Your Current IP Address Your Current IP Address: 207.241.224.41

folder

/

74 folders, 0 files - Total: 0 B

Filename	Filesize	Filetime	Hits
folder Anonymity and Proxy Tools and Lists	folder	5/13/2012 10:26:06 PM	98884
folder Anti-RootKits	folder	4/23/2010 3:05:16 PM	27749
folder Anti-Spyware and Adware Cleaners	folder	6/14/2012 11:58:54 PM	26291
folder Anti-Virus and Firewall Killers	folder	11/17/2010 8:31:00 PM	31503
folder Anti-Virus Scanners	folder	6/14/2012 11:46:26 PM	78032
folder Audio Tools and Players and Convertors	folder	12/12/2010 6:10:32 AM	8706
folder Bots and BotNets	folder	5/13/2012 10:09:32 PM	332682
folder BruteForce Cracking Tools	folder	5/13/2012 9:37:36 PM	80334
folder CAD Programs and Add-ons	folder	12/2/2009 4:42:32 AM	3582
folder Compilers	folder	3/26/2010 12:22:50 AM	33576
folder Cryptography and Steganography Tools	folder	5/13/2012 9:18:24 PM	22254
folder DDoS and DoS	folder	6/4/2012 10:32:42 PM	121245
folder Desktop Enhancements and Themes	folder	10/29/2008 7:16:00 AM	6755
folder Distributed Computing	folder	9/26/2009 1:48:10 AM	8093
folder Download Managers	folder	5/13/2012 10:23:44 PM	8538
folder DVD and CD Ripping Burning Decoding and Encoding Tools	folder	5/13/2012 9:58:52 PM	6536
folder eBooks	folder	12/10/2009 4:04:04 AM	678535
folder Editors	folder	6/14/2012 11:57:48 PM	5007
folder EXE and DLL Tools	folder	3/6/2010 7:24:50 AM	165760
folder File Converters and Misc Conversion	folder	4/28/2010 11:34:08 AM	9941
folder Fingerprinting OS and Server ID Tools	folder	5/13/2012 9:36:02 PM	8127
folder Firewalls Hardening IDS and Internet Security and Network Monitors	folder	5/13/2012 10:02:16 PM	33022
folder Fixes and Patches	folder	5/13/2012 10:00:12 PM	8774
folder FREE Web Site Builder Tools	folder	10/29/2008 7:11:28 AM	32861
folder Games Only	folder	5/13/2012 10:19:44 PM	32794
folder Hacker Tools and Exploits	folder	5/13/2012 9:50:46 PM	423356
folder Hackz-Codes-Encryptors-Decryptors	folder	2/20/2010 4:01:42 AM	129151
folder Hardware Tools and Monitors	folder	4/24/2012 9:12:08 AM	19655
folder Instant Messangers and Add-ons	folder	5/13/2012 10:28:02 PM	9810
folder IRC and mIRC Scripts and Add-ons	folder	11/24/2010 5:08:06 AM	18281
folder Keygens Serials Cracks and Patches	folder	3/19/2012 4:55:30 AM	27935
folder KeyLoggers	folder	2/16/2010 10:06:46 PM	39321
folder Mail Bombers Anonymous and Mass Mailers	folder	5/4/2010 4:37:34 PM	28068
folder Movies and Video and Clips	folder	5/2/2012 7:33:02 PM	27586

folder Network Tools	folder 5/18/2010 10:26:00 AM	31546
folder Operating Systems	folder 6/6/2012 3:59:20 AM	42787
folder P2P Tools	folder 5/13/2012 9:46:20 PM	8504
folder Perl Scripts and Tools	folder 3/8/2010 5:52:34 AM	6810
folder Polymorphic Engines	folder 3/18/2010 7:24:56 AM	55095
folder Power Tools	folder 5/4/2010 9:19:08 AM	5608
folder Process and Task Management Tools	folder 9/12/2010 2:24:52 PM	3791
folder Programming Tools and Utilities	folder 3/8/2010 6:47:10 AM	17600
folder Python Code and Tools	folder 5/2/2010 10:49:02 PM	10406
folder Recovery and Backup Tools	folder 6/15/2012 12:02:12 AM	4977
folder Registry Tools	folder 4/24/2010 2:26:14 AM	4075
folder RootKits	folder 5/12/2010 2:24:54 AM	101150
folder Scanners	folder 10/4/2010 7:59:44 AM	32973
folder Screen Savers	folder 5/13/2012 9:49:52 PM	3952
folder Server Software and Webpage Tools	folder 10/29/2008 6:43:32 AM	21884
folder Sniffers	folder 8/13/2010 1:02:08 AM	16587
folder Source Codes	folder 3/19/2012 4:31:36 AM	51812
folder Speed Tweaks and Tools	folder 4/20/2011 7:03:18 AM	9137
folder Spoofers	folder 8/6/2010 6:20:56 AM	11836
folder Translation Tools	folder 10/29/2008 6:43:00 AM	4250
folder Trojans and Droppers and RAT	folder 12/4/2010 2:30:36 AM	229170
folder Tweaker Tools and Mods for OS	folder 5/13/2012 9:58:20 PM	3575
folder Unknown Malware	folder 3/19/2010 4:42:14 AM	9245
folder Uploads		

Uploaded files are from both good contributors, saboteurs and other sources.
 It is because of this fact that it is advised that you do not download
 files from here unless you know what they are and what the hell your doing.
 It is also advised that you do not run any file whatsoever on a production machine
 for your own safety and further it is best if you do run something to be using
 virtual machines, sandboxes, non-native operating systems and necessary
 precautions you deem fit to the file in question as well as HIPS, IPS, IDS,
 firewalls (hardware based preferably) and multiple Anti-Viruses / Anti-Malwares
 as you see fit. But please remember no security measures are 100% fool-proof.
 Remember we "the site" (nor I) are not responsdible for any of your actions
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 in order to use/download/upload files on/from and visit our site in the first place.
 If you disagree with ToS you are advised to leave immediately as your breaching
 the contractual rules set forth by us. Uploading is currently prohibited except for
 VIP members do to space constraints and need for hardware upgrade of HDDs
 Thank you all for visiting us. - Azag
 folder 5/13/2012 10:29:02 PM 287681

folder Video Players	folder 5/19/2010 6:51:38 AM	3067
folder Virtual Machine and OS Emulators	folder 4/24/2012 9:15:42 AM	8466
folder Virus Collection - Live	folder 3/30/2012 10:57:06 AM	1784428
folder Virus Collectors Tools	folder 3/16/2010 11:35:36 PM	19124
folder Virus Generators and VCK	folder 2/19/2010 11:39:36 AM	62735
folder Virus Magazines and Ezines	folder 2/19/2010 3:49:52 AM	45358
folder Virus Simulators	folder 3/6/2010 9:15:50 AM	10439
folder Virus Source Codes	folder 3/8/2010 6:37:36 AM	252137
folder VX-Trojan-Worm-Kits-Poly-Mags-Sources	folder 3/8/2010 6:37:36 AM	162850
folder Wallpapers	folder 3/30/2012 8:32:48 AM	45080
folder Wardriving Wireless and Wi-fi Tools	folder 4/18/2012 10:53:28 AM	39104
folder Warez	folder 5/13/2012 10:29:02 PM	30497
folder WaRez-Appz-n-Anti-Viruses	folder 4/15/2010 3:15:36 PM	11493
folder Web Browsers and Add-ons	folder 6/14/2012 11:48:20 PM	13889
folder Web Tools	folder 6/15/2012 12:05:08 AM	7447
folder Wordlists and Wordlist Tools	folder 5/13/2012 9:52:28 PM	63118

VX CHAOS File Server ©

Servetime: 7/3/2012 12:20:40 PM

Uptime: (2 days) 13:08:20

Build-time: 2.450

Your in the web's DeeP DarK HoLe to the UnDerGrounD. ©

Decoding the alchemical glue of the internet one byte at a time. ©

"DO WHAT THOU WILT."

- Aleister Crowley, The Book of the Law

"That is not dead which can eternal lie, And with strange aeons even death may die."

- Abdul Alhazred, Necronomicon

(from H. P. Lovecraft, "The Call of Cthulhu", 1926)

VX CHAOS File Server © - Bookmark & Share Our Underground Links with the World!

ShareThis

No file chosen

Anti-virus check by VX Heavens

Multi-Engine Antivirus Scanner

If you have a suspicious file you can submit it in the form below and our system will analyze your file with 24 AntiVirus Engines and will report back the analysis result.

Select file to scan (20 MB max):

No file chosen

Do not distribute the sample

Insert remote file to scan (10 MB max):

Example: <http://www.eicar.org/download/eicar.com>

Gadgets powered by Google

VX CHAOS Chat Room

Nickname

Password *

Remember

Real Name

Optional

Age

Optional

Gender

Optional

Location

Optional

Skin

* A password is only required if you have registered your nickname.

VX CHAOS IRC Chat on Undernet.org - live chat on channel #vxchaos

Current Site Specs:

75 Categories incl. Uploads section - 122,500+ Files using 304GB of Total space - currently.

+++

VX CHAOS News:

The site will be getting a major size upgrade of 2TB of space and about half is full so far of useful uploads to main server as soon as more is sorted and files are dup checked ect..

Yeah it going to be really fun having to sort 7.5 million files!?! Wait a minute... WTF?! FFFUUU!!!

This Site is Best Viewed in ANY tech that is an internet ready device.

that can view HTML and has javascript enabled and Adobe Flash Plugin but it is optional. Just use any old [or new] friggin Browser.

Server has no know bugs at this time.

If your experiencing some problem(s) simple work arounds when or if needed are:

- setting number of connections to 10 for IE or 16 of Firefox.~Their normal max connections grabbing pages ergo browsing.~

- Only 1 FILE may be DownloadeD or DLed at a TiMe per Unique Vistor. Thus use only one what? Any 1 IP address to download or DL files. ...mmmokay?!?

- Attempting to cheat the system will not work most of the time, however if such multiple attempts are noted or logged it may result in a temp or perma ban(s). ZZZzzzz...huh?

- set delay between file downloads anywhere from 1 second to 1 minute apart for

downloading actual files *does not include browsing web pages*.

- if laggy or problems try back in a while or email with time and problem details
- dont get frustrated I aint going nowhere so you will have time to finish
- dont rely on software in Uploads staying forever because it gets sorted and moved to regular site sections

+++

NOTICE: As always remember I take no responsibility for others downloading or using any software from this site and what they do with it.

That said, I do try to scan every file that is here for viruses worms trojans spyware adware and malware.

I try to identify, label and categorize all files so they are obvious if you know what your doing and or what your looking for, most of the time.

Yes, I know a few 100 or 1000 need to be moved. Thx dont remind me.

+++

Nearly any decent freeware, shareware or retail consumer Download Manager or browser plugin should work fine with the site server.

+++

ViRii written by -=[Azag-TH0TH]=- aka Azag

Email-Worm.VBS.Saywa

Email-Worm.VBS.Stuly.a

Email-Worm.Win32.Azag.a

Email-Worm.Win32.Thonic.a

Email-Worm.Win32.Thonic.b

Email-Worm.Win32.Thonic.c

IRC-Worm.JS.Manclen.a

P2P-Worm.Win32.Compux.a

Trojan-Dropper.VBS.Inor.ak

Trojan-Dropper.VBS.Inor.bp

Trojan-Dropper.Win32.Small.ao

Trojan-Dropper.Win32.Small.fz

Trojan-Spy.Win32.Delf.ka

Trojan.VBS.Foomol.a

Trojan.VBS.Limp.a

Trojan.VBS.Shutdown.c

Trojan.VBS.Shutdown.d

Virus.DOS.LittBrother.364

Virus.DOS.PS-MPC.363

Virus.VBS.Aeon.a

Virus.VBS.Entrophy.a

Virus.VBS.Ickly.a

Virus.VBS.Ickly.b

Virus.Win32.Cloz.a

Virus.Win32.Lamicho.e

Virus.Win32.Lamicho.f

Worm.Win32.Haltura.c

Worm.Win32.Haltura.d

Trojan.W32.Pandora.g,h,i,j,k,l,m,n,o,p,q

From old KAV Definitions:

I-Worm.Ancrist *(now detected as: Email-Worm.VBS.Lee-based)

Checked by Kaspersky Anti-Virus Personal Pro v 4.5.0.95 with x-files on 12-22-05
(updated and fixed on 1-9-06)

...Okay these are mostly CraP (a few were amusing or creative imho ~ Azag) but at least I made lots of crap and hey I had to start somewhere ;-)

+++

Thanks to all my visitors, old and new alike, for making this an enjoyable project over these last 9 years thus far!

Have fun, tell a friend about us if you want, be safe and stop back soon. Peace... - Azag

Cthulhu says send E-Mail to -=[Azag-TH0TH]=- about problems, questions, being banned,

download or server issues, or just to say hi or thanks. Enjoy your stay !

TheMostBoringBlogInTheWorld

-= Link to Us =-

VX CHAOS File Server

VX Heavens 29A Labs rRlf - Ready Rangers Liberation Front Undernet.org Irc #VXERS

VX Brasil:... z0mbie's homepage Offensive Computing | Community Malicious code
research and analysis

Leetupload Hack Hound TheDefaced 360 r00tsecurity

Ryan1918 Evil Zone Yoda's Protector H V A O n l i n e - Hacker Vietnam Association

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GeDzAC GRoUp MegaSecurity.org Milw0rm.comeEye Metasploit
Blackgate.us SecuriTeam.com Koders.com TEXTFILES.com BlackNoise
SPTH Retro DiA's self-replicating Blog Hutley VX SixSicSix.net
WarGame's VX RadiationN ha.ckers.org Windows Hacker Kefi
Del_Armg0 bernieE Benny ChaseNET Brundle Fly
Genetix VX site Armagedon-Project DAV XSSed.com - XSS XSSing.com - Cross
Site Scripting
Sad1c GriYo Sk0r SnakeBasket Species VL

WaReZ Sites: powered by: Pirates --- Yyyaaarrrrhhh
ThePirateBay.se 9Down.com Iranian Download Group DARelease.com
Google Secure
CrackDB.org Torrent.CD RapidLibrary - Your Media Search Engine General Files
- Files for everyone ddlmafia.com
ThePirateBay - TPB ddl.vv1r3d.net ddlww.com ddlarena.com ddl.otvali.ru
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fireddl.info warezdownloads.info ddl2.perfectddl.org vipddl.com antoddl.com

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VX CHAOS File Server eXTReMe Tracker
Valid HTML 4.01 Transitional - Fuck it close enough!

VX CHAOS Hit Counter - Total Number of Hits by Visitors Including Reloads [Counting
Since: May 7, 2005]

VX CHAOS Website Hit Counter - Ia! Ia! Cthulhu Fhtagn! Ph'nglui mglw'nafh Cthulhu
R'lyeh wgah'nagl fhtagn!

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Please allow up to a month or more for non-critical messages.

I'm often very busy and known to be anti-social, so don't take it personally. ;-)

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in any way without consent of [me] it's [the] author, admin, webmaster and owner

whom is known online as Azag or -=[Azag-TH0TH]=-

and other nicknames or nom de plumes I have used in the past.

01-12-2013 12:59:46 am

a nobody:

and my mind, well i zone out and i cant think to a great degree of things...

01-12-2013 01:30:36 am

mr.loser:

[http://www.google.fi/url?](http://www.google.fi/url?sa=t&rct=j&q;=&esrc;=s&source;=web&cd;=6&cad;=rja&ved;=0CE4QFjAF&url;=http%3A%2F%2Fmyanmaritresource.darkbb.com%2Ft4032-gmail-security-alarm-account-check&ei;=6xDxULf3EYWH4AT3xYB4&usg;=AFQjCNF2dGzFgFQh9yOzXqCmhJaFoBt61Q&bvm;=bv.1357700)

[sa=t&rct=j&q;=&esrc;=s&source;=web&cd;=6&cad;=rja&ved;=0CE4QFjAF&url;=http%3A%2F%2Fmyanmaritresource.darkbb.com%2Ft4032-gmail-security-alarm-account-check&ei;=6xDxULf3EYWH4AT3xYB4&usg;=AFQjCNF2dGzFgFQh9yOzXqCmhJaFoBt61Q&bvm;=bv.1357700](http://www.google.fi/url?sa=t&rct=j&q;=&esrc;=s&source;=web&cd;=6&cad;=rja&ved;=0CE4QFjAF&url;=http%3A%2F%2Fmyanmaritresource.darkbb.com%2Ft4032-gmail-security-alarm-account-check&ei;=6xDxULf3EYWH4AT3xYB4&usg;=AFQjCNF2dGzFgFQh9yOzXqCmhJaFoBt61Q&bvm;=bv.1357700)

01-12-2013 08:41:23 am

mr.loser:

<http://www.youtube.com/watch?v=hgHcC5gYbyQ>

01-12-2013 11:52:24 am

mr.loser:

<http://www.freemmogamer.com/2009/05/top-10-free-shooter-games-mmofps-mmotps.html>

01-12-2013 11:50:18 pm

mr.loser:

In my dream i dressed to women clothes and it kind of made me feel horny...

01-13-2013 01:01:15 am

a nobody:

we all have very odd dreams sometimes.... i usually dream about a girl i can not talk to.... ehh if only we can be alone then things will change

01-13-2013 01:01:45 am

a nobody:

and maybe i should try on of those online games.... when i have free time...

01-13-2013 01:02:26 am

a nobody:

its another cold night... and i even think this sickness is even affecting my brain....

01-13-2013 01:03:37 am

a nobody:

ahhh maybe i will feel better soon, i blame people who are sick and dont watch themselves and spread it carelessly

01-13-2013 01:04:31 am

a nobody:

i went to an aquirium today, and my hands did not leave me pockets....and it was mostly run by volunteers

01-13-2013 01:05:35 am

a nobody:

i believe we had much in common,, and as for those sea creatures... they belongs in the ocean,, they are growing to large for their tanks...

01-13-2013 01:06:46 am

a nobody:

and the smog in china is terrible.... if i was at the head of a super power i would threaten china to stop most of its pollution

01-13-2013 01:14:58 am

a nobody:

"i need to take my senior pictures"

01-13-2013 01:15:50 am

a nobody:

i can give a shit less about my senior pictures..... i can give a shit less about my class mates

01-13-2013 01:17:59 am

a nobody:

all i want is my diploma so i can go on and go to college or something

01-13-2013 01:19:18 am

a nobody:

all i want to do is tell them to fuck off and die.... i was planning to ake a video of the day i graduate telling them how much i hate them and how much i want them fucking dead

01-13-2013 01:21:39 am

a nobody:

but i live in a small town...and there is almost a 100% chance that i will see them after i graduate

01-13-2013 01:23:05 am

a nobody:

ahhhh fuck them all why am i even thinking of them....

01-13-2013 02:08:22 am

mr.loser:

<http://sorrowsandtears.blogspot.fi/search/label/Depressive%20Black%20Metal>
01-13-2013 02:11:04 am

mr.loser:

Yeah it's hard... That school especially when i would rather do something else...

01-13-2013 02:11:50 am

mr.loser:

I would like to be rich and live in paradise...

01-13-2013 02:13:49 am

mr.loser:

I just slept for ten hours and i am still tired...

01-13-2013 11:18:56 pm

mr.loser:

<http://www.aljazeera.com/news/asia-pacific/2013/01/201311363634198312.html>

01-13-2013 11:19:47 pm

mr.loser:

The world is sinking in the sea of pollution and reality-tv...

01-13-2013 11:20:44 pm

mr.loser:

<http://www.prophecy.mx/nuclear-biological-chemical-weapons-seen-by-violetstar/>

01-13-2013 11:49:11 pm

mr.loser:

<http://www.youtube.com/watch?v=nCymRC7cZTk>

01-14-2013 12:50:38 am

a nobody:

perhaps it was a perfect day ehheh why not

01-14-2013 12:55:53 am

a nobody:

tomorrow i start school again....its going to be terribly cold...

01-14-2013 07:27:29 am

mr.loser:

They sold heroin at the finnish pharmacies legally to the year 1957...

01-14-2013 07:28:24 am

mr.loser:

Yeah man i would not like to go to school... I am 29 years old and still studying i dont know if i get a job someday... Well propably not...

01-14-2013 07:30:45 am

mr.loser:

I am a social outcast...

01-14-2013 07:33:22 am

mr.loser:

Perhaps Azag has gotten a job from a government. You know that government is allways looking for those talented programmers and virus writers and Azag surely was one of those...

01-14-2013 07:34:51 am

mr.loser:

I hope that some anonymous charity worker would someday put big dollars or euros in my bank account...

01-14-2013 07:38:09 am

mr.loser:

I wonder if the government would have use for my great batch programming skills...

01-14-2013 11:09:46 pm

a nobody:

well now more than ever.... maybe i should get back into virii

01-14-2013 11:10:57 pm

a nobody:

i got a new teacher to teach us political science.....

01-14-2013 11:12:30 pm

a nobody:

the teacher loved talking about himself... he enjoys the attention

01-14-2013 11:15:17 pm

a nobody:

people love him.... he hates being alone with himself, thats why he makes himself a very busy man, very very busy man

01-14-2013 11:16:33 pm

a nobody:

i bet if he is not doing anything or alone with himself his demons will come for him

01-14-2013 11:20:58 pm

a nobody:

perhaps i should kidnap him and put him in a room, a nice room, without anything but his thoughts....let come what may,,, and make circumstances easy to what his demons ask of him

01-14-2013 11:22:49 pm

a nobody:

today i came from school early, i lied aswell, i always do that... but this time, it felt different,, i felt terrible for lying and not doing what is required of me...

01-14-2013 11:24:20 pm

a nobody:

ill come back to normal and become more reserved like i should,, i have been outgoing or atleast trying but in reality i have been awkward...

01-14-2013 11:26:41 pm

a nobody:

i will be more reserved like i should.... maybe i will observe this new teacher and possible help his demons, we all must accept our demons, it will make our lives easier

01-14-2013 11:31:14 pm

a nobody:

mr. loser do you have a small collection of batch files and worms and stuff?... i have a small collection but its mostly outdated and well i want to get back into virii and stuff

01-14-2013 11:46:49 pm

mr.loser:

I dont have any virus collection at the moment but maybe today i will make couple of

batch viruses...

01-14-2013 11:48:36 pm

mr.loser:

Yeah those demons of mind can be hard to overcome especially when one meditates they try to stop one from achieving that peaceful state.

01-14-2013 11:50:52 pm

mr.loser:

<http://www.kaspersky.com/about/news/virus/2013/>

Kaspersky_Lab_Identifies_Operation_Red_October_an_Advanced_Cyber_Espionage_Campaign_Targeting_Diplomatic_and_Government_Institutions_Worldwide

01-14-2013 11:52:12 pm

mr.loser:

I tried some meditation program last night with my iphone and went to a strange state... I never thought they would work but after i woke up from the haze i had trouble walking and i almost falleth to the floor...

01-15-2013 12:41:27 am

a nobody:

i will rest now, perhaps i will be more reserved, i could not meditate until i acknowledged those demons that they were there and they were a part of me and who i am..... perhaps after i rest i will have to strength to deal with tomorrow

01-15-2013 12:42:07 am

a nobody:

maybe....

Name

Message

E-Mail

<http://>

Archive - ® - Help

<https://links2theoccult.co.uk/newindex.htm>

21 captures

18 Aug 2006 - 9 Nov 2014

Aug SEP Nov

13

2013 2014 2015

About this capture

13/09/2014

LINKS 2 THE OCCULT - INTRODUCTION WARNING

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<http://www.wiggage.com/>
136 captures
24 Aug 2000 - 12 Nov 2025
Mar NOV Jan
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2004 2005 2006

About this capture
Wiggage

Designed and maintained by
Valerie Walker

Powered by Laughing Squid

what's under the wig?
it's all in here

<http://www.wiggage.com/witchworlds.html>
45 captures
10 Nov 2000 - 25 Jan 2021
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Here's a series of altars I've been working on at home.

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- the death/ancestors/crone altar;
- the Hestia altar;
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- Like its namesake the compost pile, Compost Coven has been turned over many times, scattered to fertilize new growth elsewhere, and reassembled using all KINDS of oddly-assorted elements. Learn about our history here.
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- Archives of the Compost NewsLetter: A Pagan zine which evolved into a zine of the bizarre and horrific but never lost its disrespectful attitude. (Some sections of the CNL Archives contain adult material. These are indicated in the Contents page, and are kept on this website.)

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50 captures

1 Mar 2006 - 22 Dec 2024

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25 captures

31 Mar 2006 - 11 Feb 2021

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2005 2006 2008

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Everything You Know Is Wrong

by valerie walker

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When I was eighteen and in my first year of college, I came across a book called *The White Goddess*, by Robert Graves. I was instantly captured by the idea that everything I had ever been taught about history and religion was false, and that there had been goddess-worshipping religions long before the Greek Olympians. With a mounting sense of having been betrayed in some vital way, I paged quickly through the book, and when I had finished it, began it again, knowing that it had in some way changed my life....

Segue to my late thirties. I had gone through three marriages and three divorces, with three children to show for it. It wasn't very many years since I had left Chicago for San Francisco. The last shreds of the hippie movement were still floating in the air; the ambiance was moving from the Summer of Love to Tales of the City, but there were still plenty of free or cheap things to do before the Seventies really took hold. In an issue of a free newspaper I found an announcement of a class on "The White Goddess," taught by someone called Starhawk. "Oh, Graves, cool, gotta take that class," I said, and sallied off to her Cole Valley flat. Little did I know that the class was really Witchcraft 101, and that it would change my life... again.

I took the class; I went to the coven meetings; I got initiated; Compost Coven "went astral," as covens do; I became a teacher of Compost-style Witchcraft; I became a Faery Tradition initiate without quite realizing that that was what I had become. I initiated others, both into Witchcraft and into Faery. And then I was initiated into Feri (by this time it was spelled differently) again, years later, in a completely different style. Finally, I

became a teacher of Compost-style Feri. A long strange trip, indeed...

Over the years, I had passed the Faery Mysteries to several Composters, some of whom had returned to the main Feri community. For the past two years, I have been teaching a class which springs from the Feri branch of the Compost Tradition. Under Cora Anderson's influence, my teachings have gradually evolved from the somewhat baroque teachings of my second initiators and toward simpler, more approachable practices still followed by Cora and her close associates.

Core Beliefs

There is a fairly simple core of beliefs and practices, which the late Feri teacher and Grandmaster Victor Anderson transmitted to many students over the years. These include the concepts of the Three Souls, the Black Heart of Innocence, the Iron and Pearl Pentacles, belief in and devotion to the Star Goddess and the Divine Twins, the sacred nature of sexuality, and the practice of "keeping kala," all of which will be elucidated below. There are also some concepts which have been added by other Feri practitioners and teachers, as well as a large dollop of my own original material. I hope that the exercises, techniques, and thoughts in this website will serve to illuminate whatever your personal core beliefs have been during your lifetime, and that this illumination will help you shed those things which are neither useful nor beautiful, and keep those things that are.

You Get What You Ask For

Feri has a scary reputation as a particularly dark and juicy form of Witchcraft, with lots of pits and traps for the unwary. But I've always felt that you get what you really want out of any spiritual endeavor, especially if this is an unconscious desire.

Years ago, for example, I went to Death Valley as part of a group vision quest, during which the members of the group each went off by themselves for three days and three nights alone in the desert, fasting. I was warned during several preliminary meetings that many people found this experience highly traumatic, and that I would find myself in the desert "crying for a vision," at the utmost end of despair. But out in the desert I collected a lot of rocks, wrote in my journal, chanted, made prayer-sticks, experienced several significant and vivid dreams, and had a good time making a stone circle (which may yet be out there) and watching the stars all night. It was fun. Just like doing the daily practice is fun. Just like casting a circle and doing Magick and hanging out with the gods is fun.

Was there something wrong with me? Shouldn't I have been more scared? Or is it rather that there are more than one, or two, or a dozen ways of being with oneself and one's gods? That it's different for each person? I prefer to think the latter, especially since it's that basic solitary nature of my own individual truth which has informed everything I have done, consciously, since then. Not the emphasis on "consciously." Of course I manage to goof up, misspeak, bang into things, piss off people, and generally be a klutz about spiritual matters as well as physical ones, when I'm not paying attention. But when

I do manage to pay attention to what is deepest in me and most my very own, I am firmly convinced that what the Quakers have to say about there being "that of god in everyman" is the stone honest truth. Yep. I am God/dess. Just like everyone else.

Similarly, many people over the years have told me that there is something in the unique "current" passed during Feri initiation which can drive the initiate mad, that it's dark and dangerous, and "not for everyone." Victor Anderson expressed the opinion that Feri initiation was something which would alter the initiate's DNA, both figuratively and literally, in order to make him akin to the little dark people who were the original Fae (part of his personal mythology). A Feri friend told me: "I remember hearing that years ago. I don't know if I believe it or not, but I can tell you what I do believe: Victor rewired your brain!!!"

Now, THAT I can believe. Victor was a shaman, a trickster, and an extremely opinionated man. It's probably just as well I never met him, because I feel sure that we would have butted heads a lot. But I have been a close associate of his widow Cora for several years now, and have asked her many, many questions about "the Craft," as she calls it. And I feel that if the Feri Tradition of Witchcraft is to be more than simply a cult around the memory of one man, it should be made clear that we each rewire our own brains as we go along (with a little help from our friends, of course). My brain is completely different than it was even ten years ago, and not all of that is due to the Feri Tradition. As a matter of fact, I would say that finding different ways in which to rewire my brain is a continuing hobby with me... just like most other Feris.

Initiation is intended to be a milestone, not a millstone. As Cora says, initiation is like getting married to the gods: there's no taking it back. Once a Feri initiate, always a Feri. But that hasn't stopped me from taking plenty of spiritual and mental goodies from other places: a large dose of it in recent years has been from the Inner Journey Seminar, a series of transformative workshops at which I have been both participant and volunteer staff, along with my husband Ron Miller. The intense self-work done and witnessed at these workshops has been a powerful influence on both of us, leading us to develop as Witches and as human beings.

In the process of my own self-work over the past years, I have come to use much of the lore and many of the rituals of the Feri Tradition on a daily basis. This is the tool-box I use to deal with the paradoxes that confront me daily, and it is the basis of my teaching; so whether you are or aren't specifically an adherent of Feri, or even a Witch at all, I hope that approaching your own process of self-transformation using these same Magickal tools will prove useful and enlightening. I'll be talking a lot about Feri; some of the concepts might be foreign to you. But give them a chance. Sometimes a little cognitive dissonance is just the thing to bump you off your chair and on to your own path.

This isn't a website about "what is Feri?" It is a website about self-transformation using Feri tools. It's not about how to do Feri: it's about how I do Feri. I am well aware as a Feri

initiate that oathbound material is not to be passed to anyone except other initiates whose initiatory line descends from Victor Anderson. However, remarkably little is actually oathbound, according to Grandmaster Cora Anderson: the Names of the Feri deities, and the inexpressible current of energy passed from teacher to student at initiation. Therefore, I am not presenting anything oathbound in these pages.

There is much lore which has been added by the various initiatory lines since Victor, but I do not work with a fair amount of it. I am only presenting the material with which I do work. I have been attempting to take the incredibly baroque version of ritual and lore given to me by my latter-day Feri initiators (and others), and simplify it, while still keeping the flavor, the important things, and not denying the truths painstakingly garnered in the years since my first Faery initiation. I think it's like reducing a sauce in cooking—you don't have to add a lot of ingredients, but you have to cook it slowly and with care and patient attention for a long time. And given that time and care, there's a transformation of what may have been simple ingredients into something wonderful. It's like inner alchemy, or any of the really important bits from the Western Magickal tradition. You don't need to keep adding and adding. And that's the mistake I think people have been making with it. Cora has told me repeatedly "it's really simple."

Readers, both Feri and non-Feri, should understand that my version of Feri is not quite like anyone else's, which makes me just like every other Feri. We are each cranky, highly individual, fiercely devoted to our own personal vision and the expression of it in ritual and in daily life. So this Feri-flavored adventure with Hestia is somewhat like a book of Zen for Drama Queens... But Hestia waits, so, Drama Queen or not, pick up the broom and prepare to sweep.

And remember: your mileage may vary. In fact, if it doesn't vary, perhaps you aren't paying sufficient attention.

<http://www.wiggage.com/witch/3souls.html>

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Three Souls, Three Pentacles

by valerie walker

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The Iron and Pearl Pentacles are a set of meditational devices originating in and characteristic of, but no longer exclusively confined to, Feri. Victor Anderson's original teachings combined the Iron and Pearl Pentacles (then known as Pentagrams) into one Decagram, whose points were read around the figure, Pearl first, thus: Love, Wisdom, Knowledge, Law, Liberty, Sex, Self, Passion, Pride, and Power.

Victor also taught the Iron and Pearl Pentagrams separately, along with the Decagram. At times Victor also taught a nine-pointed Enneagram (using Power at the same point on

both the Iron and Pearl Pentagrams), but not consistently.

Victor's Iron Pentagram (worked around the circle rather than through it) was Sex-Self-Passion-Pride-Power. His Pearl Pentagram was Love-Wisdom-Knowledge-Law-Power. When the two Pentagrams are combined as a Decagram however, Liberty is used for the fifth point of the Pearl instead of Power. Since then, the two Pentacles have been taught separately and the order and names of some of the points have changed in various lines of Feri, although Victor taught the Decagram consistently throughout his lifetime. By the time Starhawk's *The Spiral Dance* came out in 1979, the two Pentacles were already being used separately. The practice of running the energy point-to-point through the pentacle rather than around the edges was brought in fairly early in Feri, possibly by Gwydion Pendderwen, a close associate of Victor's who is looked on by some as a co-founder of the Faery Tradition.

Eventually, a virtual cottage industry of pentacle-making came into being among Feris. Some of the published variants include the Rust, Gilded, Shadow of Iron, Shadow of Pearl, three different Lead Pentacles (one of which is Victor's, although I have been told both that he abandoned it in later years and that he was still teaching and refining it when he died), Source, Character, Amethyst, Aloha, and many more. The Blessing Pentacle is my own contribution to this effort, and came about when I realized the connections between Vivi / Iron and Emi / Pearl Pentacles. The schema seemed to demand a Pentacle for Ori, and extrapolating from the meanings of the points of the other two, the points of Blessing seemed to be intuitively obvious to me. Your mileage, as I have said before, may vary.

If your mileage, in fact, does not vary, there may be something wrong. This is important enough that it bears repeating. To me this is an example of the true spirit of Feri: that each Feri initiate is free to create and teach what and how his or her own inspiration has envisioned, rather than merely parroting what has been taught and only half-understood. Mindless acceptance of "revealed knowledge" is completely opposite to the Feri expression of one's own true Self. In Victor's words, "God is Self and Self is God, and God is a person like myself."

The three Pentacles discussed here may all be worked through the pentacle (i.e., Sex, Pride, Self, Power, Passion for the Iron), deosil (clockwise) around the points, (i.e., Sex, Self, Passion, Pride, Power for the Iron) or widdershins (counterclockwise, i.e., Sex, Power, Pride, Passion, Self for the Iron) for certain kinds of workings. There are as many different ways of running energy through the Pentacles as there are Feris to do it.

Elements And Pentacle Points

The pentacle is simply the pentagram (five pointed star) with the circle around it. Magickal practitioners of many kinds have worked with pentacles and pentagrams through the ages. The pentagram is an ancient symbol; according to the symbols.com online encyclopedia, Isolated pentagrams have been found on broken fragments of burned clay in Palestine, in layers dating from around 4000 B.C. It was a common sign

among the Sumerians around 2700 B.C. Some of those who have conducted research of symbols believe [the pentagram] was used by the Sumerians as a cosmic symbol representing the four corners of the earth and the vault of the heavens.

Many versions of elemental attributions have been used for the pentagram/pentacle. Fig. 1 shows two of the many possible elemental attributions of the Iron and Pearl pentacles. Elemental I and II are both ways of using the elements in the order lightest (spirit/aether) to heaviest (earth), but the first shows the energy running around the outside, and II running through the pentagram itself. There has been much heated discussion among Feris, both online and off, on the subject of elemental attributions to the Pentacles, but there seems to be little agreement. However, since Victor Anderson never used elemental attributions, the individual Feri practitioner is free to use whatever system works.

Figure 1: Some Elemental Attributions of the Pentacles

Fig. 2 shows that the figure of a pentacle may be regarded as a two-dimensional map of a three-dimensional object. Interestingly, when I made an Internet search of the elemental attributions made to pentacle points in many different religious traditions, I found that the one thing all had in common was that the top point always represented aether, spirit, akasha, the quintessence, the "fifth element," and that the other four points were arranged in many different combinations. This filtered through my intuition as a sign that, consciously or unconsciously, all these traditions recognized that the top point was actually a vertical to the other points' horizontal, and that the Magick circle which I had so often cast was actually a sphere (consistent with the Feri custom of calling six Guardians plus the Center—the Witch herself).

Figure 2: The Elements, Guardians, and Pentacle Points

It also meant that the center point, the crossroads where the four directions meet, was also where the fifth and sixth directions (above and below) met. Which led further to the thought that the directions are actually the dimensions: front/back, side/side, and up/down. There are three roads to the crossways where Hekate traditionally lives, and they are the three dimensions. The Triple Goddess is triple not only in Time (the three life-stages of Maiden, Mother, and Crone), but in Space. So the Pentacle, five-pointed, is actually a map of triplicities.

Further, the vertical element at the center, based in the Black Heart of Innocence, and progressing up through Sex and Love to Devotion, is the center whose circumference is everywhere, which lives in the individual Witch. This is the path of the Ladder of Hestia, up and down which we bring energy from the earth to the sky and back. This energy is the Blue Fire of Feri.

Iron

Exercise 1: Running The Iron Pentacle The simplest full Iron Pentacle exercise is to run energy through the points of the Iron Pentacles, thus:

Stand up or lie down on the floor with feet apart and arms out, so that your body forms a pentacle. As you chant each phrase, feel the energy which is generated by the individual concepts of Sex, Pride, and so on, focusing in the area of the body next to each point:

In the names of those things which trouble me:

In the name of Sex [head]

In the name of Pride [right foot]

In the name of Self [left hand]

In the name of Power [right hand]

In the name of Passion [left foot]

In the names of those things which trouble me:

I claim them,

I own them,

They shield me. They are mine.

Notes On Running The Iron Pentacle

I have added "In the names of those things which trouble me/ I claim them, I own them, they shield me, they are mine" before invoking the names of the points, because the points of the Iron Pentacle are things which, while natural to the human being, have been disowned in our names by society, so that they become problematic. It isn't enough to say that you are sexual or prideful or powerful, you have to feel it. And some kind of ritual claiming of these things, their dark sides as well as their bright, is necessary. If we are being honest with ourselves, we each have to admit that Sex or Power or any of the other points is an area in which we feel (or have felt earlier in our lives) nervous. There are parallel (but not identical) processes to go through with each of the other pentacles, since the idea of the whole practice is self-transformation.

As you do the pentacle exercise for the first time, pay attention to the thoughts that come into your mind at each point, the emotions which are evoked, and the physical sensations which come up for you. Feel free to run energy through any one of the Pentacles individually, or all of them at one session. Compare and contrast the resulting changes over time as you repeat these exercises daily. There will likely be changes in your energy, attitudes, thinking, feeling, and even what is happening in your life. Often, these life-changes are subconsciously engineered by our Fetch in order to pry us away from something to which we have been clinging too long, or to push us in new directions. This is where keeping a journal can be extremely useful. Obviously, you will need to know each of the individual points much better than you do initially in order to make the exercise meaningful. I suggest working through the points with the exercises I provide below, or with your own choice of exercises. By the time you have spent some time with each point, running the Pentacles will have become a complex web of emotional, spiritual, and physical associations which will be completely unique to you, based as it is in your own needs and desires.

Figure 3: How the Pentacles Progress

Some Feri practitioners use the Iron Pentacle with the Self and Passion points at the practitioner's right and the Power and Pride points at the left; others reverse this with Power/Pride at the right and Self/Passion at the right. There is no absolute rule about these things. What's fun to do is run the Iron Pentacle ambidextrously. First run the energy around the pentacle points: Sex, Self, Passion, Pride, Power. Then run it through: Sex, Pride, Self, Power, Passion. THEN you do a Left Hand Pentacle -- so you're running (around) Sex, Power, Pride, Passion, Self. And then through: Sex, Passion, Power, Self, Pride. Each of the points will assume a different aspect when taken as different order along different paths. And, of course, you can mess around with them in lots of other ways, e.g., doing the Iron Pentacle as a horizontal wheel which rises up your body and goes out like a ninja star. I'll talk about this specific exercise later.

Pearl

Exercise 2: Running the Pearl Pentacle

In the names of those things to which I aspire:

In the name of Love [head]

In the name of Law [right foot]

In the name of Knowledge [left hand]

In the name of Liberty [right hand]

In the name of Wisdom [left foot]

In the names of those things to which I aspire:

I affirm them,

I become them,

They shield me. They are mine.

Notes On Working The Pearl Pentacle

In recent years, the Iron Pentacle has been taught before the Pearl, and it has even been stated that one cannot run energy properly through the Pearl unless the points of the Iron are balanced. However, Victor originally taught the Iron and Pearl together as a decagram, going around the points of Pearl first, then Iron. This was called the Copper Decagram, and to the best of my knowledge has died out in Feri except within the Vicia, a line which was very close to Victor in his later years. (The outlook of the Vicia can be found on their website, <http://www.lilithslantern.com/>.)

One of Victor's earliest initiates has affirmed that he was also taught the Decagram. This is an example of the drift which is extremely common in Feri. As lines become further and further separated from the source, and people add and subtract lore, drift happens in practices, in theology, and in attitudes. And the less and less the different lines communicate with each other, the more drift happens, until you end up with practices which have almost nothing to do with each other.

The main reason for learning Iron and Pearl together is that they are actually different aspects of the same thing, which may also be described as different octaves of the same note in the musical scale. Those lessons we learn about ourselves and the issues which trouble us from the Iron Pentacle are equivalent to those lessons we learn and those issues we wish to solve about relating to other people in the Pearl, and about those inner gifts which allow us to relate to the gods in the Blessing Pentacle. There are resonances from Pentacle to Pentacle which are as much a part of the significance of the Pentacles as their points or the paths between the points. Exercise 3: Running the Decagram

In the names of those things to which I aspire:

In the name of Sex-Love [head]

In the name of Pride-Law [right foot]

In the name of Self-Knowledge [left hand]

In the name of Power-Liberty [right hand]

In the name of Passion-Wisdom [left foot]

In the names of those things to which I aspire:

I claim them,

I own them,

I affirm them,

I become them,

They shield me. They are mine.

This second version uses the Iron and the Pearl points, and shows how one evolves into another. Also, those things which trouble us are transformed into those things to which we aspire by being seen as the roots of those things to which we aspire, and therefore part of them. This is very important. If the Iron points are only seen as things which trouble us, or only as things which we are defiantly glad of, their twofold nature is not made clear. And the idea here is not to only be troubled or defiant about those things we have always thought of as sinful, or aspiring to virtue without acknowledging the necessary presence of its shadow. The idea is to balance on that teetering point where we can admit and own and claim and become all of ourselves, whether society has taught us to approve of it or not.

There is some disagreement about the position and naming of several of the Pearl Pentacle points. Some Feri place Wisdom at the left hand and Knowledge at the left foot; and some place Power rather than Liberty at the right hand. The Blessing Pentacle is original with me. If you feel you do not wish to work with it, or you would prefer to construct a pentacle of your own for the Godself, by all means do so.

Blessing

Exercise 4: Running The Blessing Pentacle

In the names of those things I am given: